

074893

~~079893~~

079893



079893

ts
ve
the same
in fact, it is
ance and religion.
poses an arbitrary
and establishes the
ntific.

a brotherhood of
ood that deals
and contem-
dictions upon
It requires
should be
Absolute
form the
d must
rhood
ertain
nity

om-
not
he
gh
a
of
d

1886.]

THE THEOSOPHICAL SOCIETY

a prison-house, so to say, for the ideal spirit? But a little reflection will show that these objections are really based upon the non-recognition of a very important natural law. Truth certainly is eternal, but it is never fully realized at any given moment. And it is upon this fact that all possibility of progress depends. Evolutionary progress is nothing but the struggle to realize the truth through successive attempts, one more perfect than the other. The objections we are now considering will, driven to their logical termination, be applicable to the manifestation of the spiritual principle through material bodies necessarily imperfect in comparison with the spirit that is manifested, and thus demonstrate their own unreasonableness by collision with natural facts. The Theosophical Society is the body, however miserable, imperfect, or crippled it may be, whose soul is Theosophy, ever resplendent in its glory. This body is not only harmless, but absolutely necessary and capable of great work, so long as it does not renounce its soul—so long as it does not turn its back upon its ideal, and sacrifice spirit to form. In the present state of the world the spirit of Theosophy has to incarnate itself in some imperfect organization in order to reach the plane of the greatest activity of the human race.

How far the claim of the Theosophical Society to be the incarnation of Theosophy is just, can be determined by a careful examination of its declared aims and objects, infidelity to which on the part of any worker in the Society, no matter what his official position may be, is chargeable on the shortcomings of the individual and not on the Society. The Society, in its universal toleration, will no doubt pass over these shortcomings, as in ordinary life we treat with leniency errors of judgment where the motive is good. In the nature of things these shortcomings must be expected to exist, as otherwise there would have been no necessity for the formation of a Society for the promulgation of Theosophic ideas.

Moreover, Theosophy would not be itself, if these shortcomings did not exist. For how could it be universal, if it ever could be fully embodied in any individual? Defective conception of Theosophy, and its still more defective presentation, must therefore be always expected and allowed for.

The Theosophical Society, then, as it stands before the world, is the incarnation of Theosophy. Its ultimate goal is to meet philosophical attacks have immutabilities upon the present plane of our number of phenomena, claimed to have Theosophy, as matter returns members of the Society, have been impugned by the Society will sleeplessly work appointed by the Society for Psychical Research for their dealings the universal gation. Attempts have followed to force the Theosophical Society to identify itself with those phenomena.

It behoves us, therefore, to clear the ground on which the Theosophical Society stands, and repulse all attacks directed against it through phenomena, by demonstrating that it is outside the logical line of the charge. We should be untrue to the cause entrusted to us, if we let ourselves be inveigled into a false and illogical position. It would be a gross violation of duty on our

And all attempts to fasten the authority of the Society to any creed, philosophical or otherwise, which is not covered by those rules, are void *ab initio*; not because of the merits of such creed or doctrine, or of their exponents, but simply for the reason that the Theosophical Society, by its constitution, is not capable of holding any creed or doctrine in its corporate character. But at the same time the Society would be untrue to its principles if it did not use its best endeavours to draw attention to writings bearing upon subjects calculated to promote a better understanding of Man, his nature and destiny.

The objects of the Theosophical Society are:—

- "1. To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, or colour.
- "2. To encourage the study of Eastern philosophy, from which the Society believes that important truths are to be learned.
- "3. To investigate the psychic powers latent in Man."

Of these three objects, the first is to be looked upon as the crown and end, the other two are merely accessories and means. Every member of the Theosophical Society must be inspired by that end, but may or may not be interested in the other two objects. Next in order of importance is the second object, a large number among the members of the Society being engaged in the study of archaic religion and philosophy. It may not here be out of place to advert briefly to the reason for the selection of archaic religions in preference to those current. The reason lies in the difficulty of penetrating through forms familiar and contemporaneous to the spirit that underlies them; while forms removed from the field of interest more readily lend themselves to this treatment. It is certainly from no hostility to current religions that the Society has been guided in this selection. It has also to be mentioned that contemporary forms themselves are not properly intelligible except in relation with the past. Furthermore, the study of things that exist around us does not stand so much in need of any special organization for its appreciative pursuit as those that have passed away. The third object is the least important of the three; it occupies the attention of a comparatively small group. Whatever views outsiders may take, those in the Society must not forget this classification of its objects. The third object, it may be added, has been brought forward because it has been constantly referred to by the Society.

to the ordinary scientists, and knowledge of truths still in ~~the~~ for them. It may be described in another way, viz., 'universal religion and science reconciled.' To be a Theosophist a man must acknowledge and practice universal brotherhood. If he is not prepared to admit this principle, he cannot be a Theosophist. In addition to this, he should be a student of truths generally known, of course, to the extent of his capacity. He should, besides, be a searcher of truths hitherto unknown. If he be all these three, he is undoubtedly a Theosophist. It is, however, possible that one may not be capable of knowing scientific truths, extant or prospective, and yet may be able to recognize and practice universal brotherhood; he is still a Theosophist. No one who does not admit and practise universal brotherhood, though he be a scientist of the first degree, can ever be a Theosophist."

Returning to the consideration of the third object of the Society, we find the public mind greatly impressed, either in favour of Theosophy and the Theosophical Society or against them, by a body of phenomena illustrative of the psychic powers latent in man, which some prominent members of our Society have placed before the world; and the importance of these phenomena to the Society has been most grossly exaggerated. The unfamiliarity of the public with the subject has conspired with the misrepresentations of hostile critics to produce this result. It becomes necessary, therefore, to define clearly the position of the Society in relation to these phenomena. And it is believed that the foregoing considerations will show that no particular phenomenon or group of phenomena is intertwined with the Theosophical Society.

It has been however contended by some of our opponents that the Society ought to make an exception in the case of phenomena connected with the philosophical and esoteric writings of its members, and accept them as of vital importance: because, it is urged, they touch not only the less important third object, but also the second, which is admittedly of greater gravity. This contention, no doubt, appears plausible at first sight, but it will not bear close examination. In the first place we must guard against the confusion of the subject matter of a phenomenon with the phenomenon itself, and then we must not forget that the Society as such has not expressed any opinion whatsoever, either on these phenomena or any other. Clearly, therefore, anything proved or disproved about all the phenomena testified to by its members does not affect the position of the Society. Even if the philosophical tenets connected with phenomena had been assailed or overthrown, the Society would have found in it only a further stage of the development of Theosophic thought. But, as a matter of fact, all philosophical attacks have hitherto been resisted with success. A number of phenomena, claimed to have been witnessed by some members of the Society, have been impugned by the committee appointed by the Society for Psychical Research for their investigation. Attempts have followed to force the Theosophical Society to identify itself with those phenomena.

It behoves us, therefore, to clear the ground on which the Theosophical Society stands, and repulse all attacks directed against it through phenomena, by demonstrating that it is outside the logical line of the charge. We should be untrue to the cause entrusted to us, if we let ourselves be inveigled into a false and illogical position. It would be a gross violation of duty on our

part to allow the Society to be identified with phenomena, no matter of what interest and importance they may be to many of us personally. Following its third object, the Society has afforded every facility for the investigation of phenomena by those interested and will always continue to do so, but at the same time it will never cease to recognize the superior importance of the study of the law underlying phenomenal manifestation. True to the principle of Theosophy the London Lodge, on the 18th March last, long before the investigations of the delegate of the Society for Psychical Research were completed in India, came to the following resolution :—

“That the Lodge regards the statements made in Madame Coulomb's pamphlet concerning Madame Blavatsky as not calling for any special action on its part at present; inasmuch as those allegations do not bear upon the corporate character of the Society.”

The Executive Council of the Theosophical Society in India, as far as is known, also came to a similar conclusion. Nothing has occurred since then in the further progress of the investigations of the Society for Psychical Research which calls for any change of position on our part. Nor does it seem likely that these investigations, when concluded, will disclose grounds for the abandonment of the policy of the Theosophical Society.

Those among the members of the Theosophical Society who are personally concerned with these investigations have expressed their views on the subject in proper place, and will, no doubt, take such other steps as to them may seem fit, but the Society, as such, is not bound up with their conduct.

No one who has followed the subject so far will fail to perceive that the Theosophical Society is a noble institution with a great and good work before it. Those who are distressed by the spiritual famine which crass materialism has brought on find within the Society a plentiful harvest, for the impulse with which it started has already begun to fructify. To those who are anxious to do good to their fellow creatures the Society offers the largest field of work directed towards the highest well-being of the race. To the philosophical student of Man, his nature and destiny, the Society furnishes opportunities which it is difficult to obtain elsewhere. And, lastly, those desirous of realizing spiritual truths in practical conduct find their paths smoothed by the sympathy and co-operation of fellow-students and fellow-workers within the Theosophical Society.

With such an ideal before us we confidently look forward to increased help in carrying out the work we have undertaken, as soon as we succeed in removing prejudices and misconceptions, which, in too many instances, are due only to insufficient information.

MOHINI M. CHATTERJI.

INDIAN SIBYLLINE BOOKS : THE SEQUEL.

I GAVE, in No. 68 of the *Theosophist* (May 1885) an account of an interview at the Head-quarters, Adyar, between a certain Telugu Brahman astrologer and myself, in the presence of two Hindu gentlemen. The subject of conversation was the prophetic value of the so-called ancient palm-leaf manuscripts known as Nadigrandhams. These works are implicitly believed in by a large portion of the Hindu community as veritable Books of Fate, from whose mysterious leaves the astrologer can decipher the destinies of men and nations. The reputed author of the one read to me upon the above occasion was a South Indian sage of ancient times, named Bhimakavi, of Vegidasa, in the Godavery District. Mr. T. Subba Row has informed us at length upon the number, names, and reported authorship of the series of fifteen nadis known in India, and given a very interesting account of his visit to a popular astrologer in Madras, in company with another learned friend, and their detection of his clear imposture. He also very properly and ably challenges the authenticity of all the known nadis, and the reasonableness of the pretence that in this or any other collection whatsoever of fifteen volumes, there could be condensed the tale of the fortunes and misfortunes, perils and triumphs of the myriad myriads of mankind in a single generation, let alone in all the successive generations of the present evolutionary cycle of the planet—as claimed for these books. Viewed *a priori*, there is no reply possible to such an argument : the claim is simply absurd. For all any sensible man cares, the nadis and all their patrons may be dismissed from Court if—aye, if—they cannot show that in the large majority of cases their retrospects and prophecies have proved correct. It is not sufficient that they may have been so now and again ; we should then be obliged to put it down to coincidence if not chance. Can this be determined ? Is there extant any register of observed and verified percentages of false and true prophecies that have been read out of Nadigrandhams ? Is there valid proof that they are real Indian Sibylline Books—as truly so as the palm leaves of the Roman Sibyls which, we learn from history, were regarded as the palladium of Rome for having for above two centuries prophesied all the important events in Roman affairs ? It is a most important issue—one possessing as grave an interest for the scientist as for the theologian or the metaphysician. I am not in a position to advance an opinion ; I wish I were. So far, Mr. Subba Row holds the lists and no abler knight has couched lance against him : after eight months no one has refuted his arguments nor traversed his facts. Yet we cannot consider the question settled ; it has simply been “laid upon the table”. Few persons would be willing to confront our renowned pandit-philosopher ; he is a sort of intellectual Anak ! For the sake of truth, however, and the honour of Bhimakavi, let us hope that this silence may be broken and the whole matter brought to view. If these alleged sibylline volumes are worthless, then a gigantic swindle is being daily perpetrated upon the Hindu people, and the astrologers implicated ought to be sent to jail. If they are true, they are the most stupendously important books in the world ;

the visible, actual proof of divine inspiration : their pages should be of virgin gold, inscribed with brilliants, and laid away in the most secure secret coffers of the kings of earth. Let the friends of the astrologers come to the front, present their case, and call their witnesses : the tribunal waits. Meanwhile I shall redeem the pledge I gave in the article above-mentioned. I said, with respect to the Brahman's prophecy about the future welfare of the Theosophical Society up to a certain point indicated, that "whether or not this prophecy be fulfilled, I shall make the fact known at the time designated—within a twelvemonth." That time has arrived : it is to-day, the 12th of January, 1886. Let us now reprint the pretended revelation of the Nadigrandham, so far as it bears upon the subject, and fill in the blanks left in the May article :—

"The Society is passing through a dark cycle now. It began seven months and fourteen days ago [the interview occurring upon the Good Friday—3rd April 1885—the beginning of the alleged dark cycle would be the 20th of August 1884. And on that day, I believe, the mine of the Madras adversaries of the Society was exploded,] and it will last nine months and sixteen days more ; making for the whole period, seventeen months exactly."

Here are no generalisations, but exact dates, and it can hardly be pretended that even a cheating prophet could hit the mark so nearly by a chance guess, under the circumstances. While the stability of the Society has never for a moment been actually shaken by the shameless attack upon it at the time mentioned, much pain and annoyance has been inflicted upon thousands of innocent persons, without doing the slightest good, either to "public morals," or any other worthy cause. Sincere, unselfish, and devoted members of the Society have been made to suffer keenly and, in loyalty to self-respect, in silence, while sacred names and the honor of a beloved colleague were trampled in the mire of sectarian selfishness. When the Brahman brought his palmyra leaves and read his prophecies, our sky was lowering, my long and successful official tour of 1885 was yet to be made, and no living person could have predicted when the clouds would have broken away and our future again look clear. What I had to suffer then, and all throughout, from sympathy with esteemed associates in various countries, no one will ever know—none, of course, save those who do know, those from whom no secret of life is hidden. The Brahman was brought to me by two Madrassee friends—members of the Society—but they could not have given him the materials out of which he might weave a guess or shape a prophecy. They knew nothing about the situation ; nor did any one else whom he may have consulted. The sequel would depend upon the way in which the mental strain would be borne by the whole body of our members throughout the world. The crisis is now past, and the December Convocation at Adyar, in its success, tranquillity, and unhesitating fidelity to the theosophical cause, has vindicated the accuracy of the Nadi's real or alleged prognosis. The Brahman further read : "By the end of a period of fourteen months next following after the seventeen months of the dark cycle, the Society will have increased threefold in power and strength, and some who have joined it and worked for its advancement shall attain *gnyanam* (the Higher Knowledge.)" This is still a question for the future to decide. I

1886.]

HAVE ANIMALS SOULS?

295

asked him to pass over the purely complimentary and personal portions of the text, and tell me whether the Society would survive its founders and become a lasting power for good. "*It will live,*" said the manuscript; "it will survive them by many years; it will survive the fall of Governments. The questioner (myself) will live, from this hour, 28 years, 5 months, 6 days, 14 hours; and when he dies the Society will have one hundred and fifty-six principal Branches, not counting the minor ones, and in them will be 5,000 enrolled members. Many Branches will rise and expire, many members come and go before then." This will suffice for the present: perhaps the Brahman was a cheat, perhaps not—let us hope not. I have friends who believe the former, others the latter. Unrecorded prophecies are almost valueless, and all prophecies acquire their sole value upon fulfilment. Whether I shall live twenty-eight years or as many months is of small consequence, but whether or not the Theosophical Society is to play a useful part in the revival of ancient esoteric wisdom and the promotion of human happiness, is a very important issue. I place upon record the pretended augury of the "*Indian Sibylline Book,*" and the future shall decide its accuracy.

H. S. OLCOTT.

ADYAR, 12th January 1886.

HAVE ANIMALS SOULS?

II.

What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the *glory and the scandal* of the universe!—PASCAL.

WE shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons now used against their own sincere but very erroneous views.*

The great battle of the Future having to be fought out between the "Creationists" or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus,

* It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

Buddhists, all the Free-thinkers and last, though not least, most of the men of science, a recapitulation of their respective position is advisable.

1. The Christian world postulates its right over animal life : (a) on the afore-quoted Biblical texts and the later scholastic interpretations; (b) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisection a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions have arrived at—beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently for ever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever

since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well unauthenticated as “the resurrection of our Lord Jesus Christ.”* The Bollandists give instances without number. As Father Burigny, a hagiograph of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—“I may be told, no doubt, that I am a goose myself to give credence to such “blue bird” tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master’s horse; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled fishes*, which he resuscitated, *swim in their sauce*; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.”

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. “Only he adds”—says Cardinal de Ventura who quotes him—“that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,† as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas’ doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse.*)”‡

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—“a kind of an *informal* soul”—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is “an independent, ethereal and ever lasting entity”.

* *De Beatificatione, etc.*, by Pope Benedict XIV.

† In scholastic philosophy, the word “form” applies to the immaterial principle which informs or animates the body.

‡ *De Beatificatione, etc.* I. IV. c. XI, Art. 6.

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: "if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one."

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why not Man? Exact science—atomy, physiology, etc.,—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because, he says: "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided that "God had created two distinct substances, the corporeal (*mundanum*) and the spiritual (*spirituale*), and that something incorporeal must be of necessity spiritual, St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."* This is a very unfortunate statement. For elsewhere, St. Thomas says that "all the souls—even those of plants—have the substantial form of their bodies," and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature." But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!", and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la Connoissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton,—as "getting better out of the

* Quoted by Cardinal de Ventura in his *Philosophie Chrétienne*, Vol. II, p. 386. See also De Mirville, *Résurrections animales*.

1886.]

HAVE ANIMALS SOULS?

299

difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error." And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet," he says, "is the more to be blamed, since he himself has said: 'I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.'" He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject—though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes," he says (*Somma*, Vol. V. p. 164),—this, after having queried in Vol. II of the same grand work (p. 256) "are there any beings that re-emerge into nothingness?" and answered himself:—"No, for in the Ecclesiastes it is said: (iii. 14) Whatsoever GOD doeth, it shall be for ever. With God there is no variableness (James I. 17.)" "Therefore," goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures."*

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No," he remarks—"nothing is annihilated; it is a principle that has become with modern science a kind of axiom."

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal," wrote Cicero, nearly two milleniums ago. We should understand well, Mr. Huxley contradicting the conclusion,—St. Thomas of Aquinas, the "king of the metaphysicians,"

* *Somma*—Drioux edition in 3 vols.

firmly believed in the miracles of resurrection performed by St. Patrick.*

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.† Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject. "Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon. *Discourse on the Nature of Animals*, VII, p. 57)." But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal "consulted its master, interrogated him, and understood perfectly every sign of his will." (*Id. Ibid*, Vol. X, *History of the Dog*, p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that "this new mechanism of Buffon is still less intelligible than Descartes' automaton."‡

* St. Patrick, it is claimed, has Christianized "the most Satanized country of the globe—Ireland, ignorant in all save magic"—into the 'Island of Saints,' by resurrecting "sixty men dead years before." *Suscitavit sexaginta mortuos* (Lectio 1. ii. from the *Roman Breviary*, 1520. In the M. S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* i. 11, C. 1), St. Patrick writes in an autograph letter: "To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should resuscitate dead bodies reduced to ashes since many years." Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

† More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

‡ *Biographie Universelle*, Art. by Cuvier on Buffon's Life.

ng
cry

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:—

“Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, 'Tis for mine.
For *me* kind nature wakes her genial power,
Suckles each herb, and spreads out every flower

* * *

For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!”

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the “absence of reflection, for the animal”, he says, “does not feel that he feels.” How does Buffon know? “It does not think that it thinks,” he adds, after having told the audience that the animal remembered, often deliberated, compared and chose! * Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with

* *Discours sur la nature des Animaux.*

intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

H. P. BLAVATSKY.

(To be continued.)

NIRVANA.

"If any teach Nirvana is to cease,
Say unto such they lie.
If any teach Nirvana is to live,
Say unto such they err;".....

EDWIN ARNOLD. *Light of Asia.*

NIRVANA! Being or not-being? Life or annihilation? This is the question that arises in our minds at the thought of this mysterious word, the dream of some, the despair of others, and the consolation of multitudes.

And how can we reply except by first asking another question: "What is life?"

For the child folded in its mother's arms life is the drop of milk which it drinks with a contented smile while the uncertain movements of its tiny hand caress the bosom on which it lies. It is the rhythm of the song that lulls it to sleep after its hunger is appeased.

A few years later and the child's life is the play things that surround him, the sweetmeats he receives when he has been good, the joyous cries and the mad races round the flower-beds in the garden.

Life at twenty is the ball, the theatre, pleasant excursions, future fame, first love, endless hopes and sorrows that seem eternal.

In middle age, life is fortune, acquired renown, productive labour, the pleasures of the mind, the arts and sciences, deep passions that stir the very roots of a man's being and deaden all its powers, or else break him and leave him thrown down upon the ground like wreckage cast up by the sea from some distant shore.

Later still life consists in the joys of home, the children who surround our age, and cast the light of their bright spring-tide on the gloomy sorrows of winter.

Life then is in the half-forgotten memories we at times evoke until they seem to double the past by their weird reflection; it is repose after the day's work, abstract thought sounding the abysses of the future before quitting our familiar haunts on earth.

But for him who thinks, for him who loves, for him whose heart is filled with high ideas and noble ambition—for such a one, at every age, life is strife; it is made up of cruel deceptions, of painful disillusion, of stifled aspirations, of broken, quickly vanishing dreams, gnawing remorse, vain repentance. And commanding all these

NIRVANA.

1886.]

heights of suffering, like some snowy Alpine peak towering above the surrounding summits, there is the burden of those who, "thinking in humanity," have felt its grinding sadness and heard its bitter cry echoing through the recesses of their own hearts:—

"If any teach Nirvana is to cease,
Say unto such they lie."

For as man raises himself little by little towards the radiant goal, the deceptive mirages of *maya* slowly and gradually begin to dissolve.

He has bidden adieu to this limited and incomplete life, he is delivered from the bonds of ignorance, he has conquered the fever of his passions.

But his journey does not lead him out into the night. Before his dazzled eyes there open radiant horizons; the warm rays that emanate from universal love envelope him, and a divine harmony resounds through space. The veil of Isis is at length lifted, and, like Buddha beneath the sacred tree, he traces out the long line of his many existences, some fair and some foul, through the whole length of the planetary chain.

And of all these lives incarnate in form, but separated by the living dreams of celestial migrations, he has concentrated the essence in himself. No effort, no joy, no sorrow, no affection, but has contributed its share towards the creation of the divine creature thus developed from a mortal man.

All that was before but dream has now become reality; all that was painful effort is now transformed into enjoyment; all that was tormenting doubt is now resolved into luminous truth. Love is no longer a mingling of heaven with hell, for where soul is united to soul with no intervening obstacle, all desire is at rest.

The thirst of knowledge is slaked in that sphere where to know is to be able.

And man thus transformed, having made all the powers and all the manifestations of his being divine—this king of the world of planetary spirits—this Prometheus whose chains have fallen from his limbs—utters a glad cry of triumph and love which, reverberating through the depths of infinity, call new worlds and new humanities into existence.

"If any teach Nirvana is to live,
Say unto such they err;....."

EMILIE DE MORSIER.

PSYCHIC THEORIES.

IT was, I think, about the year 1864, when the Deputies of the Ionian Legislative Assembly were all in Corfu on business, that the leader of the opposition, Mr. C. Lombardos of Zante, requested me to spend an evening with him at his Hotel, as he was anxious that I should show him some test experiments in so-called "spiritism" in the presence of other Deputies, who were to meet *ad hoc*. I may here state that, as a searcher after truth, I was then earnestly engaged in experimental pursuits, of this nature, and although at the time a good medium, I had given up such experi-

ments some time before my connection with the Theosophical Society. It is unnecessary at present to discuss the motives that which led me to undertake the experiments to which I have alluded; but I may state that I know scarcely any practice more injurious to morality, intellect, or the physical organism, than the so-called spiritual séance. I may further say that, in my opinion, it leads to no useful results, except in very rare cases, such as the one I am about to relate.

At the appointed time I went to the Hotel, where I found a large number of Deputies. Four of us: Mr. Lombardos, Mr. Vevikios, Mr. Plessos, and I, sat round the table, all except myself being from Zante. The spectators sat motionless and silent during the whole time of this experiment. Some raps soon became audible in the room, and after a while the table began to move—then it stopped, raised one leg and by knockings spelt out the name "John Capodistrias." I asked: "Who are you?" The answer was "your uncle" (the late Governor of Greece). Then Mr. Lombardos engaged the so-called spirit in a long political discussion, which need not be repeated.

So far so good; but of course all this gave no proof of any outside intelligence underlying the phenomenon. On this account Mr. D. Delviniotti, a physician of Corfu, and one of the Deputies, requested me to show him something conclusive in that direction. I told him to go into the next room, which was vacant, and write something on a sheet of paper, fold it and put it on the table around which we were sitting. He did so, no one of the spectators stirring from his place, and not a word being uttered by those present. I then said that the word or phrase would be spelled out by rappings. The letter *D* was first rapped out—right. Next letter *I*—right. Third letter *O*—right. So the word *Dio* (God) was found by Dr. Delviniotti to be correct; but as he placed no faith in spiritism, he was not convinced by this manifestation, owing to the fact, as he said, that the name of God in this connection would naturally occur to the minds of the sitters.

When the table gave *B* as the beginning of the next word, Dr. Delviniotti smiled, and emphatically stated that *B* was not the first letter of the second word he had written. Then I addressed the invisible *spirit* (?) and urged it to spell out the written letter correctly; but with a stronger blow, the same letter was repeated. Dr. Delviniotti insisted that this was wrong, and again the table repeated the letter *B* with a still louder rap. This occurred I believe, more than four times, and the strength of the blows continued to increase. At last I unwillingly changed the form of my question to the spirit, and, instead of asking it: "*Cosa vista scritto?*" (What is written there?), I said:—"E' inutile che tu ti ostini a ripetere la lettera *B*; *Leggi nella mente del Delviniotti cosa esso pensa.*" (It is useless to go on obstinately repeating the letter *B*—read in Dr. Delviniotti's thought. What he is thinking about?). Of course I was presuming that the writing and the mental ideation of the Doctor were one and the same thing. But, to my surprise, the table spelt out, so to speak, quite fluently, the whole phrase "*Dio salvi la Grecia*" (God save Greece). Doctor Delviniotti,

PSYCHIC THEORIES.

886.]
 leadly pale and trembling, cried out, "All is right! Call upon the name of the Trinity," and so saying grasped his hat in hurry to go away. I then unfolded the paper, but found no words on it. "It was a blank" "What is this, Doctor," I said "are you laughing at us?" "No, no, friends," he replied; "I am mistaken. I put the written sheet into my pocket inadvertently! Here it is." And taking from his pocket a sheet of paper, we found written on it the phrase; *Dio benedica la Grecia* (God bless Greece.)

The doctor has been twice mistaken in the above experiment—1st, after having written *benedica* he thought he had written *salvi*; 2nd, he had in his coat pocket a number of sheets of paper for his medical prescriptions, and had thus taken out the wrong one.

It seems to me impossible to account for the difference between the writing and the thought of Dr. Delviniotti by assuming that a secondary, unconscious Delviniotti's self was residing in one or the other hemisphere of his brain, which hemisphere was acting independently and in opposition to the other as if the two were separate entities.

I will try to prove my statement

1. From the stand-point of common sense.
2. From the point of view of official science.
3. Finally, by the data of occult truth.

I have placed common sense first, inasmuch as it is the foundation on which science proceeds in its own investigations. Common sense deals only with what is self-evident. It is the collective intelligence of average humanity as far as it goes. In the realm of thought it holds the same place as conscience does in morals. No scientific theory is true which is repugnant to pure common sense.

Now practical observation clearly shows that every animal organism, as a matter of fact, is a double one—it is a unit, consisting of two halves and containing similar pairs of organs, which act in concert and simultaneously, as if one and the same; although some of them, which are peculiarly subject to the influence of will, are also liable to act independently. Of this independence, however, we have a full consciousness, and it is on account of this consciousness that we possess so much control over them. But we know perfectly well that this control exercised through the will is confined within certain limits and to certain directions, while in other directions these organs obey laws governing the whole organism, producing effects of which we are not actively cognizant. In fact the processes of nutrition and the growth of the limbs and other organs subject to volition, are not cognized by our inner sense. This latent and unconscious condition prevails in our whole body as regards what we may call its "vegetable life," which goes on independently of our will. We know, moreover, that such unconsciousness affects also the "animal life," manifested through the agency of the senses and intelligence, when the stimuli cease to work on these latter, and when fatigue has exhausted their power, as happens in sleep and in

some pathological conditions. In such cases we live unconsciously, just as vegetables do, and our animal life must be looked upon as plunged into a latent state. But very frequently in this sleeping state a kind of consciousness emerges that shows itself to be possessed of higher potentialities than the ordinary waking consciousness, and though it is always the same "I am I," still it deals with a higher plane of existence, unconscious of its present cosmical or material surroundings, and conscious of such marvels as we recognize in the phenomena of veridical dreams, magnetic clairvoyance and prophecy. Sometimes, very frequently, the perceptions of this supra-conscious state are very fallacious—those in this state will sometimes deny their own personality and existence—but in all cases we know that it is the same entity, *i. e.*, our own Ego, which underlies all these peculiar phenomena, although at times placed under different conditions or on different planes of existence, and thus becoming impressed by different surroundings. If we reflect on the inner self, we feel undoubtedly that consciousness is the subjective, knowledge the objective state of our Ego—the passive and active states of our inner entity, and that, were it possible to realize an infinite consciousness and an infinite knowledge, we should realize the absolute, or God, in both cases. Take a straight endless line, and take two points in it A and B, the former representing knowledge, the latter consciousness. From A to B you have knowledge, from B to A consciousness. Will is the missing link between the two points. By its energy A and B are united, and become one and the same thing—by its energy the line is changed into a point.

But let us pause a while before we go on further, in order to shake off the presumption that we have gone astray from the right path by laying down postulates on matters that lie beyond the realm of common sense.

I believe that as soon as we direct our minds to the mental physiology of man, we enter the threshold of the spiritual world and so-called metaphysics. The latter word is however somewhat a misnomer, since there is nothing besides nature, except the absolute first cause, the ineffable unknown one. And I think that common sense may speculate upon spirituality and the existence of this Ineffable One. Common material science deals only with the relations of forms, with the shadowy appearance of beings. All that is not proved to the senses has no existence for it; while common sense and intuition, which latter is its higher form, emerge into the realm of causes, that overshadows the material existence. But a science based on appearances is deceptive; first, because it studies only the impressions of beings upon ourselves, without examining these beings *per se*; and secondly, because of the missing link between causes and effects, which we cannot perceive on account of our shortsighted view. A musical scale is a note, continually increasing in acuteness, and thus giving rise to other sounds in infinite variety; but we cannot perceive more than twenty-four differentiations of a note which constitute a *coma*, or a quarter of a tone. In the same way causes and effects act throughout nature, and are manifested in an infinity of successive degrees of complexity.

1886.]

PSYCHIC THEORIES.

307

In other words it seems to me that truth, as a matter of human research, is to be looked for rather in our inner than in our outer world, because in the former we can perceive, as if through darkness, the cause which engendered the latter. Of course, when speaking of the inner world, I do not mean to confine myself to the terms of Cartesius' statement "*Cogito—ergo sum*"—I do not mean that on this basis alone we must build up any philosophical theory; because common sense bids me believe that if it is true that man is a spiritual being, and that the starry heavens are not his creation; if it is true that he knows without doubt that he is not the creator of himself, he must argue that he is a part of a complete spiritual creation, whose everlasting law is unity in variety. And if such a spiritual world exists, then this earthly world is a mirror, wherein the spiritual world is reflected; and to know truth as far as human research can go, we must try to know the inner self and all its spiritual surroundings, which, like our own Ego, are necessarily interblended with matter on account of their finite and material existence in the cosmos. Nevertheless common experience shows that spirit is never stopped in its way, never hindered in its acquirements, but always goes on, gradually increasing its momentum. The mere notion of the Infinite will show us that the spirit belongs to Divine Nature, and that it appears finite only on account of its material boundaries. But these boundaries too, which are called matter, are a compound of other material elements, which in their turn are constituted by molecules divisible *ad infinitum*. Were it possible to realise infinite division we ought to find as the real remainder a mathematical point, which is non-existent for material man, though existent for the absolute. This point, having no size, would not be *matter*, but as infinitely *minute* ought to be *manifested God*, because there is not a single point in space and time, which is not essentially *God*. Void space is self-existent, eternal and infinite; it is the *form* of the manifested God. Point and infinite space are *God* in either direction—the infinitely small and the infinitely great are the beginning and the end of the manifestation of God. Between these two infinite extremes lies so-called creation, which is nothing but the *unfoldment* of the first cause. In the centre of the circumference of this infinite circle there is a secondary God; the "I am I," the equilibrium of opposed powers, which engenders personality and consciousness. From the objective point to gross matter, from this to material, organic, and animated bodies, from the latter to super-human beings and celestial powers, there is an unbroken chain of advancement, through which passes every being in time and space; because its divine essence earnestly longs to join the fountain of light, whence it set out. But as the infinite is *unfathomable*, the limited being will never join it through the infinity of space and time, and the differentiations of beings will remain through all eternity. Pantheism is rejected by common sense, because it is opposed to the notion of the infinite, which is the ground on which consciousness is based; and consciousness is a self-evident truth. Thus all these beings must be finite in the objective worlds, though progressing *ad infinitum*. Therefore they will each have a form suit-

ed to their essential Nature, and to their plane of spiritual existence. Official science knows only the gross matter, which is the form or the expression of the inner hypostasis of material beings. But it fails to recognize that this matter or form is *per se* but a mere concomitant of the inner spiritual essence. It fails therefore to argue that matter is as multifarious as are the underlying essences. And whereas it is cognisant only of one plane of existence, the lower material existence of beings, it boldly argues that there is no other differentiation of matter than the grosser one; and by attributing to it, and to it exclusively, the phenomenal qualities and powers which it seems to possess, it builds upon the fallacious basis of inert matter a philosophical theory which is merely founded upon appearances. Moreover, realizing the impossibility of denying spiritual phenomena, it accounts for them by assuming that the noumenal (*νοούμενος*) world, which in fact is the cause of the phenomenal, is but the offspring, so to say, of gross matter; and though an unfathomable abyss yawns between the material and the spiritual worlds, it presumes to fill this abyss with *matter*, which is always swallowed up by *spirit*. So we find in Dr. Davoin's work that thought is the phosphorised secretion of the brain, and that bean-eaters are the greatest among philosophers, because beans cause the brain to secrete a great deal of phosphorus, and phosphorus is thought. So all is easily explained, but with the draw-back that the explanation, though a logical consequence of the materialistic theory, is contrary to common sense.

But it is time to take up the thread of our discourse by repeating that the endless straight line, that represents intelligence and consciousness, represents the manifested God, out of whom every being is evolved, and all these finite beings in their infinite totality are the mirror of the Ineffable One, of the Father, whom no mortal tongue can name, no mortal mind conceive. Along all this endless line, life, knowledge, consciousness, harmony, beauty and every other potentiality and energy make their own way by ascending degrees. Material beings are so many centres, wherein these potentialities are focussed in the material world. But whereas these potentialities do not consist of gross matter, and because they are a unit *per se*, they continue to exist even after their separation from gross matter, or in other words after death or decomposition, as in animals or vegetables. Apparitions, both of living and dead persons, show beyond doubt that the spiritual entity continues to exist even after it has been severed from its earthly garments, clad in the ethereal form, which during life was the "plastic medium," between spirit and the material body. And if we are to judge by the numerous apparitions and their intercourse in daily experiences with living men, we are driven to admit that they see, feel, think, and speak without the aid of bodily senses, and are endowed with transcendental spirit senses through which they perceive, hear, feel, think and act in the marvellous manner witnessed at spiritual and magnetic séances. Moreover it is just on account of their possessing these transcendental qualities and potentialities that mesmeric subjects, though still in material fetters, can, while in a

state of trance, enter this superior plane of existence, and make use of their transcendental senses, while their body is like a corpse.

It appears, then, that matter is but a factor in the earthly appearance of spirit upon earth; it is the telegraphic wire through which spiritual agency is conveyed; inasmuch as spiritual energy pre-existed before entering the gross material body. Again, if we are to accept a first infinite cause, we have to accept also a noumenal world,—a world of perfect ideas, which are the only possible reality, an ideal word corresponding to the spiritual one, which in its turn is represented by the grosser material world. It is by such an unbroken chain of existence that all is harmony in nature; it is by such a link that all is unity in it. The higher planes of existence are manifested in the lower ones, and though the brain has so many departments, so to say, wherein spiritual agencies are founded, there is but one indivisible spiritual entity, which rules over all without residing in any of them.

We have said that our physical body is a double one. Now common sense, guided by analogy, shows us that it is a general law in the growth of organic beings, that increase takes place from the centre to the circumference, while inorganic things increase their size by juxtaposition; because the latter do not constitute a perfectly unified entity; while every organic being is harmonious and self existing creation, and harmony cannot exist without this symmetrical dualism. But these two parts are mysteriously unified in the *linea mediana* (middle line), which is the boundary between gross matter and the spiritual entity. And if in all these beings we find the same duplication and equality of energy on both sides, why should we infer that the human frame, or the brain of man, are exceptions to the general law? Why should we assume that one hemisphere, which is exactly the same as the other, is for the most part inactive and almost useless, except during short intervals which may be considered pathological ones? Why should we admit the existence of a secondary spiritual self counteracting the agency of the principal one, and can we account for it? Is it another spiritual ego, and is man subject to and under the control of two often opposite powers? Is he conscious of both? If so he must be endowed with a third higher conscious self. If on the other hand it be supposed that the inner entity of man is a unit, how is it possible to imagine one indivisible Ego, not only divided into two parts, but also into parts so different as to produce quite different effects?

Evidently both these assumptions are wrong, because of their materialistic stand-point. Suppose spiritual energy to be engendered merely by the grosser matter of the hemispheres of the brain, then all is confusion, contradiction and incongruity.

Suppose on the contrary that the brain is a *channel* through which spiritual agency is focussed and distributed, and you will realize not only the physiological and morbid facts of ordinary human cerebration, but the still higher psychic phenomena of thought transference, magnetism, apparitions, phantoms of the living

and the dead, clairvoyance, healing power, possessions, obsessions, haunted houses, etc.

In fact man's spiritual entity, overshadowing the brain as a unit, through its ethereal medium which is the magnetic aura of the latter, causes it to act according to its own will, and the influence of its natural surroundings. The brain is made up of duplicated organic centres, where each spiritual energy is focussed and transmitted to its particular department. Diseases and mesmeric processes may stop or alter this energy in the whole brain or a part of it; palsy and injury to the nerves may do the same; and it is always true that whenever the channel which conveys a certain energy becomes unfit to fulfil its function, the corresponding action ceases to manifest itself. Insanity exhibits a still greater disturbance of mental energy, but in many cases we do not know whether it is to be attributed to a mere organic disorder, or to spiritual impact from the outer world. As illustrative of this subject I may mention that some years ago in Alexandria I knew a very respectable, accomplished and healthy young lady, with whom and her husband I made many experiments in table turning. The lady was a good medium, and one day, on putting her hands on the table, she suddenly lost consciousness and became insane. This lasted about a week, and then I succeeded in curing her by the use of magnetism. During all this time her demeanour, words, and acts were most strange. She jumped, laughed, and sang in an extraordinary manner, and the expression of her features was horrible. When restored to her normal state, she proved unconscious of all that had happened to her. Before and after this unhappy occurrence she has always been perfectly well, so we may perhaps place her case in the same department as haunted houses and haunted men. And why not?

In morbid cases, such as the one just referred to, consciousness, working by and through the nervous channels, is in its turn affected by a disordered state of the material organism, and an abnormal struggle ensues between the Ego and the organism in which the latter is, up to a certain point, quite cognizant of the morbid hallucinations conveyed to it by reflex actions. But as everything in nature is subject to certain limitations, so under the continued pressure of the disordered material organism the control of the conscious ego grows weaker and weaker, until at last it disappears, overpowered, as it were, by the material cause, that is, by the spiritual impact, generated by this cause in consciousness itself by reflected action. In this case morbid hallucinations become realities to the insane man, and he is not aware of the morbidity of his own state. But plunge him into a magnetic sleep, and the insane man will be quite changed; he is then not only endowed with reason and free from hallucinations, but even in a still higher intellectual state than any he ever experienced in his normal condition, and is able to foresee hidden events by clairvoyant insight. These are not stories invented for the benefit of the case. I myself have very frequently obtained such results. But now it is to be asked:—How are we to account for this phenomenon? Is it perchance because we have healed the

insane through a number of mesmeric passes? Nay, is it that we have in a few moments transformed him into a prophet and a philosopher? Common sense does not allow us to postulate such an incongruity.

We have said that every essential entity is clad in an ethereal form, and that this form represents exactly the degree of advancement of this spiritual hypostasis (*ὑπόστασις*)—otherwise it would not be its own form. Now all beings are potentially constituted of the same principles, because every being may attain them in its further progress; not only is the dog a candidate for humanity, but man is a candidate for deity. Glance over the whole realm of creation, and you will see that inferior beings are always candidates for the condition of those who next follow them in the scale of advancement. On that account common sense must necessarily argue that every being has in itself, although in a latent state, the potentialities of its own progress, otherwise creation would be a permanent stagnation.

This granted, let us consider man in relation to his tendencies, and we shall be forced to admit that he is either a very sensual, low-minded and coarse being,—not very unlike the lower animals—or else a spiritual, noble-minded, intelligent being. Spirit, guided by will, may tread either the path of heaven, or that of earth, and, so, though still living on earth, man may enter the spiritual realm, and this is so because all changes in nature are effected by imperceptible degrees. Now this spiritual plane is one that is not concerned with the grosser material influences of earth, and our hypostasis, in entering it, realizes the consciousness of its divine nature, because the human soul there unifies herself with the Divine Soul, the *anima mundi*, or rather the soul of the solar system. Here the surroundings of the inner self are widely changed, and consequently consciousness and knowledge assume a changed aspect. No bodily pain or terrestrial influences can there affect the transformed entity. What marvel, then, if an insane person, placed by magnetism in a higher state of consciousness and thus freed from the action of material influences, obeys the laws of the spiritual plane, and exercises his own higher potentialities? For him the distance between A and B, which we imagined on the straight endless line, is now greatly increased, and another horizon—the horizon of worldly causes, is now opened to his amazed view. Long ago I mesmerized an idiot aged thirteen who had never spoken a word in his life, and who told me in trance that his disease was due to a fall from a ladder when he was two years old—which proved to be perfectly true. Moreover he described the abnormal condition of his brain, and was clairvoyant as to distant events. But all these marvels cease as soon as the magnetizer restores the patient to his waking state, and the latter relapses into his prior condition, utterly forgetful and unconscious of his proved higher experience. There is another case, in which the mesmerized subject passes on to a still higher plane of existence—one that holds the same analogy to the spiritual plane as the latter to the material. Such a plane is very nearly akin to that of the noumenal world, and *ecstasy* is the characteristic of the sub-

ject that enters it. The sleeper is freed from the influence of the mesmeriser, and his soul can fly away, leaving behind her a *corpse*. He sometimes passes alternately from one stage to another, from ecstasy to somnambulism, but he is always forgetful and unconscious of past experience, and conscious only of the present. Evidently all these phenomena prove that the Ego is always one and indivisible, though its surroundings on the plane in which it actually is for the time being obliterate the consciousness and the knowledge of the conditions wherein it was previously placed. But there is not a single fact which proves that a double cerebration, or a double consciousness, can exist at the same time in a healthy person, neither—what is still more impossible—that unconscious cerebration can obstinately oppose the present consciousness of a waking and healthy person, as in Dr. Delviniotti's case, externally acting upon the table, and guided by the same Delviniotti's *inner Ego*, which on the one hand declares absolutely that he has written "salvi," and on the other, "benedica." I think that such an assumption is utterly inadmissible by common sense and official science. Nor will I deny the possibility of unconscious cerebration on account of this statement, inasmuch as it is certain that automatism and unconscious cerebration are phenomena that really occur in our daily experience. But in such cases there is no secondary self, but rather the inner self is so attracted by a fixed idea that it pays but little or no attention to other stimuli—hence active consciousness too is weakened in this second direction, and mere instinct, as if in a dream, acts automatically. But this is not to be mistaken for unconscious cerebration, nor can we account for it by admitting a secondary self. Unconscious cerebration is a phenomenon in insanity and other diseases or cases of induced suggestion, as in hypnotism. Poets and mathematicians, when speculating on their ideas, are liable to such temporary abstraction, which is not very uncommon among other people on certain occasions. But the automatical idea is never so strong or independent as to militate against the spiritual inner self. As soon as the poet or the mathematician is recalled to the reality of the material world, he confesses to an imperfect consciousness of the stimuli which acted on him, but says he was deceived through inattention; and his statement, I think, proves neither a *secondary self* nor an unconscious cerebration. Other pathological conditions, as aphasy, agraphy, &c., are accounted for by admitting a paralysis or a temporary obliteration of the organic channels through which the spiritual energy is conveyed. But neither the above cases of abstraction nor the pathological conditions just referred to are to be considered parallel to the physiological condition of the sitters in spiritualistic séances. They calmly put their hands upon the table, and in a few seconds various manifestations of intelligence assure us that the sitters are but a single factor in this marvellous phenomenon. Some years ago a medium through whom I was working guessed by raps the objects that the by-standers held in their hands, and the names of several photographs, which I was placing in a reversed position on the table, without seeing them. Did the medium really possess

such astonishing clairvoyance through the secondary self, which clairvoyance she experienced on no other occasion, but only when she carelessly put her hands upon the table? Why does not this secondary self always act in the same manner in every person? Why does not every one make use of this secondary self, rather than of his very often stupid primary one, who is not able to guess or understand anything outside the lower planes of consciousness?

Now let us see whether we can be sure that in the infinite creation there are no other beings than those that are tangible and visible. Are we sure that, if they exist, they cannot control our nerves and muscles, and even our entire organism? And if so, can any one theorize on psychical phenomena before he is perfectly cognizant of such influences? I am well aware that sound scientific research must always start from the known to the unknown, but I would add moreover that we must not vitiate our experimentally acquired knowledge to make it tally with preconceived ideas. In my humble opinion appearances of the phantoms of the dead and the living materialisations of spectres, as recorded by Professor Crookes and many others, *apports* of material objects, collective appearances, haunted houses, and the unanimous testimony of seers, ought to form for every experimenter the true foundation for psychic theories. Matter is only a word, conveying but a vague idea upon which no scientific knowledge can be based, and its supposed qualities are a hypothesis, based on another hypothesis. Thus these material irradiations, say, from America to London, which are said to produce the impact on the patient by the agent at a distance, by deceiving him into the belief that he sees the phantom enter a chamber and shake hands, and, travelling through unknown countries and oceans, reaches at a given moment the desired spot, at the same time wonderfully influencing many people with whom the dying man is not concerned, nor even acquainted; these irradiations, I say, seem to my common sense infinitely more hypothetical and incongruous, and of a more transcendental nature, than the spiritual theory, which admits the real presence of the veridical apparition in the place where it is seen; and "thought transference" after all is not sufficient to cover all the ground of psychic phenomena, which ought to be studied in their totality and synthetically, so to say, and not merely piece-meal; inasmuch as "thought transference" is but one stage in the structure of a theory to account for all psychic phenomena.

DR. N. COUNT GONEMYS.

(To be continued.)

LONELY MUSINGS—II.

Always and always higher, from the throng
 Lawless and witless, lead his feet aright
 Life's perils and perplexities among,
 To the white centre of the sacred light.

[From E. Arnold's translation of Proclus "*Prayer to the Muses*."]]

IT is a very natural and deep-seated feeling to desire by external act or repeated words to impress upon the mind the relative importance of a future life and the high wisdom of trying to realize its secrets.

All the rituals of all the religions of the world are but an exemplification of this.

The student of occultism may think that he has passed beyond these things, and that he is now in possession of a motive power that can never alter; nevertheless such aids to right thinking cannot always be put aside in the earlier stages. For indeed who does not feel the impossibility of always keeping the heart at its highest pitch of enthusiastic devotion, and the will at its maximum of determined energy? There must be moments of weariness when the heart grows despondent and the spirit droops, and when any ceremonial would be readily accepted and performed as a help to restore the dying energy.

With the knowledge that there exist in nature more subtle forces than the ordinary man is cognisant of, the student may even be tempted to fancy that there are incantations of power which might save him trouble in restoring the proper equilibrium, but he must learn that nothing can take the place of the strenuous energy of the *Will*, and that in himself alone lies the power to lift himself again to the level from which he has fallen. No! the ceremonials and incantations of those who aspire to practise Raj-yoga must all be performed within.

But various hints may be given to the student which may help him to attain the proper equilibrium and to keep it throughout the day. Such a help he will find to lie in fixing the mind on the main questions of existence the first thing in the morning. Before he gets up let him thoroughly wake himself and ask himself three questions—What am I? Why do I work? How do I work? Each one will find his own words to answer these questions, but the general meaning of them will be somewhat as follows:—

What am I? I am a fragment of the all-pervading Deity, entombed in the flesh, and working out through slow and painful progress its evolution towards liberation and reunion.

Why do I work? I work to reach the home from which I started—the pure state of unconditioned Being—the richer for having fulfilled my mission in the vale of tears.

How do I work? I work by striving to allow neither good nor evil fortune to disturb the perfect serenity of my soul—by detachment from all earthly desires—by keeping the ultimate goal steadfastly in view—by doing good to all sentient creatures, and so extending this sympathy and pity for all that endures life—and by using every earthly act that has to be performed, as an act of sacrifice and devotion to the Deity within.

Those unacquainted with the eastern wisdom may be apt to remark that such thoughts altogether transcend ordinary morality—and such indeed is the case. What the various exoteric religions of the world blindly grope after, Theosophy leads to with scientific accuracy, and what is commonly known by the name of ‘saintship’ is but a step in the progress.

The student should also remember that individual like national development, must, as Mathew Arnold puts it, proceed simultaneously along many parallel lines—to act otherwise is to produce a mal-proportioned nature—be it in nation or in man. In other words, to quote one of our Teachers, “the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life—none alone can take the disciple more than one step onwards,—all steps are necessary to make up the ladder.” Of what use are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life? The mere delight in emotion is like enjoying a view from an eminence over some beautiful country, with far away on the horizon the misty heights of the celestial mountains for which you are bound, but unless used as a stimulus to face the heat and toil of the journey across the plain, you will never reach the mountains, and the mere emotion become little better than an intellectual narcotic.

But true is it that *Bhakti*, though the last of the three gates of Perfection, is also the first, for without devotion whence can come the motive to seek for the unseen? And how can there be any true progress without the necessary prelude of an intense realization of the ultimate goal? The devotional feeling, however, must be used as a stimulus—not enjoyed as a sedative.

Similarly “*Gnana*” and “*Karma*”—knowledge and work,—without the fire of “*Bhakti*,” are unable singly to conduct to the Supreme. The student on either of these paths may attain felicity among the Devas, but he cannot hope to reach the stupendous heights of the all-perfected Humanity unless he develops on his upward way some germs of devotion, which, however, it is almost impossible that he should fail to do. Indeed, a truer way of stating the question will probably be that though the predominating element in every soul will attract each to a separate pathway—one to the path of Knowledge—one to the path of Work or Duty—and one to the path of Love or Devotion; yet no soul of a true disciple is entirely without the other two elements, while the union of all three in perfect equilibrium must ever be the object before the disciple’s mind.

PILGRIM.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

V.

THE phenomenon of Obsession, described by Lytton in "Zanoni," is a fact which has been and is still often realised by ignorant persons, who profane the sanctuary by evocations and other rash practices. I recently had a visit from a man who told me he was an orthodox Catholic, and who had been led by curiosity to read my books. In spite of the severe warnings against such practices therein contained, he prepared a room, obtained the necessary perfumes, traced a pentagram, and pronounced a formula used in evocations. He heard strange noises, and suddenly a blue flame appeared on the sign he had traced. He was then greatly agitated and his strength began to fail, as if he was about to die. He dragged himself out of the room, lit a lamp and then his courage returned. He went back to the scene of his evocation but saw nothing. At night, however, after he had retired to rest and the light was extinguished, he saw the blue flame close by his bed, and a voice whispered in his ear "You have summoned me, what do you wish me to do?" He did not know what to reply and made the sign of the cross, but the flame did not disappear, and ever since that time he has seen it whenever he has been in the dark. Much distressed in mind, and having in vain exhausted all the means of his religion, he came to me for advice. I told him that any fresh attempts at magical practices would only increase the evil, and that he must expiate his vain curiosity by steady labour and good works. He did not seem convinced, and went away under the impression that I was unwilling to help him; I am certain he expected me to recommend some magical ceremonial, and had I done so he would perhaps have seen a green flame instead of a blue one, and would have been unable to get rid of it for the rest of his life.

I knew at Paris an honest citizen named Berbiguier. He was a weak, credulous sort of a man, and one day he took it into his head to consult a person who professed to tell fortunes by cards. This woman was reputed to be a sorceress, as indeed it will be seen she was in fact.

The sybil told him to bring her two new glazed earthen pots, some pepper, tobacco, laurel, vervain and some twigs of birch. He brought all these things; and then the old woman, with one foot shod and the other bare, kindled a fire with the birchen twigs and some laurel leaves, carefully listening to the crackling of the flame; then she put some tobacco into one of the pots and some pepper into the other, and made the consultant choose some cards, which she put indiscriminately into the two pots. She then covered the pots with parchment, on which she traced curious figures, murmured some unintelligible words, and told Berbiguier to call again on the morrow. That night the poor man could not sleep. Around his bed he saw hideous figures, that made grimaces at him and appeared to be mocking him. And plainer than the rest he saw the sorceress, who seemed to be threatening him. The next

day he told the woman that he had changed his mind and was no longer anxious to consult the oracle, but that he was willing to pay her if she would only rid him of the phantoms that were troubling him. She took the money and sent him to other sorcerers. The maniac became worse and worse. He continually seemed to see the air obscured by a cloud of flying creatures that looked like great Egyptian beetles. These things settled upon him, ran through his hair, crawled over his food, glided into his bed, and tormented him with stings and bites. They were at once grotesque and monstrous like the visitations of Saint Anthony. The human form seemed mingled in their structure with that of venomous insects: he not only saw but felt them: he was able to take hold of them; and it seemed to him that he had filled bottles with them. The sufferings of this poor lunatic were only too real. Little by little his limbs became contorted, his back was bowed, and he could only raise his head with difficulty. He said that the hobgoblins had twisted his neck. This man wrote an account of his own hallucinations, calling the insects by which he was plagued hobgoblins.

But let us return to the divine science and the higher mathematics of our philosophy, which form the occult treasure of humanity, so carefully concealed by the primitive Free-masons and the ancient Hebrews that the keys seem to have been lost, and most of the modern Jews and Free-masons do not even suspect their existence. We may find however not only traces but even the true principles in the official liturgy of the Jews.

I have in my possession a book of prayers for the use of the French synagogues; and in this the divine names of the Sephiroths are invoked, and God is thanked for having opened the thirty-two ways of the true science. There still remain a few Rabbins who are Kabalists, but they take pains to conceal their knowledge, and if questioned on the subject will tell you that they hold the opinion of Rabbi Moses Maimonides respecting the study of the Kabala, and agree with him that it is very dangerous. If you speak to them of the Sohar, they will tell you that it is an unintelligible book, and that we must confine ourselves to the Talmud; but they take care not to add that the Talmud is nothing but the Kabala, doubly and triply veiled.

The half-instructed pretend that the Kabala is a modern invention, and cannot be traced back farther than the fifteenth century, because none of the books containing it can be proved to date earlier, but this is no real argument against its antiquity, when we consider how jealously it was guarded and hidden. It is evident that the Gnostics, who lived in the first centuries of the Christian era, as well as the philosophers of Alexandria, must have been acquainted with the Kabala. It is to be found in its entirety in the numerical philosophy of Pythagoras, but the pure dogma, set forth in the Sephir-Dzeniutha, was not published until the sixteenth century by the learned and pious William Postel.* This book, containing the foundations of the science, appears to have

* Postel: *Cl. Absconditorum a constitutione mundi clavis*. Amsterdam, 1646.

been anterior to Moses, but was only preserved orally until the time when it was committed to writing by the disciples of Simeon Ben Jochai together with his double commentary, the Idra Rabba and the Idra Suta.

This book, one of the most wonderful that the human mind has ever produced, is divided into five chapters, just as the blazing star emits five rays of light; and it commences with these words:—
 “The book of mystery (or occultism) is that which describes the equilibrated motion of the universal balance. This balance is suspended from a centre which is nowhere.

“Every force that is in excess is fatally broken by the reactions of equilibrium, and it is thus that the ancient kings of the universe have perished.

“They have been violently broken, and their remains have again formed part of the equilibrium by assuming new forms.

Before the balance had regularly manifested its equilibrium intelligence did not know its own countenance, because it saw no other similar one and could not see its own mirage.

“Creation demanded a head, and then this object of all desires appeared. The head of man and the forehead of God appeared together on the horizon, the one like a rising sun, and the other like a disk of shadow.

“The light ascended, and the shadow descended, man being the shadow of God, and God the light of man.

“And the two faces looked upon one another, face to face, the one representing the divinity of man, and the other the humanity of God. The dark head was surrounded with a white aureole, and the light one with a black aureole.

“And these two heads are inseparable, man being the head of the world, and God the head of humanity.

“The white head is majestic and calm. Its eyes have no lids and emit radiance on all sides. They are the two foci of an immense ellipse, which is the one eye of the supreme seer...”

In translating these grand passages I have shortened and synthesised them, in order that they may be more easily understood.

“The equilibrium of the balance is eternal, but it appears to be new when a world is formed or is regenerated.

“The Scripture says: In the beginning the harmony of powers created the heaven and the earth.

“The word earth is used here to include all solid substance. It is then said: But the earth was without form and without consistence, etc. This refers to the earth that we inhabit, and which commenced with the gaseous and igneous state.

“The life of our globe is subordinate to the number thirteen. Six thousand days with the six thousand nights for the formation, and six thousand for the transformation.

“And each of these days represents a thousand years and more.

“The great night will arrive during which the world will sleep; and it will reawaken transfigured at the break of the eternal day.

“The world is surrounded by an immense serpent, whose changing scales bear the typical impress of all the forms of nature.

"This serpent is circular, and seems to be either proceeding from itself or else to be continually devouring itself. Its tail both emerges and returns, it is held in the mouth, and seems as if it were being savagely bitten.

"On each of its scales there is a projection that is the model of a world.

"The devouring head is appeased and seems to crush itself under the foot of the divine Chochma, or the just and merciful wisdom, whose goodness abounds like the waves of the sea.

"This serpent is double, there seem to be two of them, but their harmony unites them into one. This refers to the astral light.

"The two serpents are figured by the letters Jod and He, and these are called Shekinah, that is to say light manifested through forms.

"Their movement is regulated by the balance, and they represent the light that appears before the sun, and it is on account of their equilibrium that God is said in Genesis to be pleased with the light and to declare that it is good.

"These two serpents embrace one another like two lovers, and from their union is formed the law of equilibrium, which is the supreme reason or Logos.

"This harmonious reason is represented by the letter Vau. It is like a tongue that speaks and explains all things. Thus is brought about the union of the Father with the Mother.

"The Father seems to disappear in the Mother, but he fills her with his life and his splendour.

"Woe to him who looks indiscreetly on these mysteries, and who reveals to the profane the secrets of the nuptials of the eternal."

This ends the first chapter of the book. It is strange that so ancient a work should seem to have anticipated as it were the discoveries of modern science. But what is the reason of the warning in the last paragraph? Hermes Trismegistus has explained it. It is for fear of turning the heads of the weak-minded and of giving weapons to the wicked. In this eternal harmony they would see nothing but fatality, and would preach more loudly than ever the triumph of matter.

A HOUSE HAUNTED BY A DOUBLE.

THE following narrative is absolutely true, excepting the names of places and persons, which have been altered for obvious reasons. I was the eldest of five children. My father, who died when I was nine years old, had been a solicitor in good practice in the city of Exeter, and left his widow and family comfortably provided for. My mother—the heroine, if I may venture so to call her, of this tale—was one of the most loveable women I have ever met—quiet, gentle, and simple, but rather inclined to reticence; every word she uttered was received with unquestioning belief by us all. Although not superstitious and not at all communicative concerning her own thoughts and feelings, she had one strange

experience which was the frequent topic of conversation. She was in the habit of dreaming about a certain house which had no existence—so far as she knew—except in her dreams. This house was always the same, and she described it as being perfectly familiar to her and as seeming as much her own residence when she was asleep as our own house was when she was awake. “Mother’s dream-house” was quite a household word with us.

We continued to reside in the same house in the highly-respectable part of Exeter called Southernbay which my father had occupied before his death, but we were in the habit of making yearly excursions in the summer to some country or sea-side place. One year, when I was about nineteen, a friend asked me to accompany him on an excursion into Wales. As we had not often been there for our summer holiday, my mother asked me to look out for a pretty place where she and my brothers and sisters might come. I kept her request in mind, but three weeks had passed and no likely place had presented itself to my notice, when one day my friend and I, being caught in a sudden thunder storm, took shelter in a house of a more imposing exterior than is commonly found in Welsh districts. The occupants, a lady with her son and daughter, were profuse in their hospitality, and in the course of conversation I gathered that she was anxious to spend some time in London to consult an oculist about her son’s eyes, the state of which gave her some alarm, and for which she desired to obtain more skilled advice than the neighbouring small town afforded. She however did not like to leave her house without some one to take responsible charge of it during her absence, her daughter as was only natural desiring to accompany her. Here, I thought, was the very thing—a nice house, a lovely situation—just what my mother wanted. I broached the subject, the lady was delighted—to make a long story short everything was arranged—Mrs. Clarke and her son and daughter left for London, and my mother and the children were to join me at P——, when the illness of my mother’s only surviving sister called her to her bedside, and the children with their old nurse and another servant arrived without her. After about ten days I heard from my mother that she would arrive at the nearest railway station (about ten miles distant) by a certain train. I drove over to meet her, and after the first greetings, inquiries, etc., I informed her with much glee that what she had wished for all her life, namely, to live in a haunted house, was now to be accomplished, for the house we had taken was currently reported to be haunted. I added that we had not as yet been favoured by a sight of the ghostly habitant—that being evidently an honour reserved for her. We were making very merry over this, and my mother was looking forward to seeing the children again, when I noticed that she began to look round her in a sort of startled inquiring manner, and suddenly when a bend in the road revealed the house in the distance, she laid her hands on the reins and stopped our advance. “Wait,” she said,—and I was frightened to see how white and scared she looked—“I have seen that house before—that is the house of my dreams. I can describe the furniture in every

room"; and to my astonishment she did so quite correctly to the smallest detail. It will readily be believed that after this the house was an object of the intensest interest to all of us, and it was with a strange feeling of almost terrified amusement that my mother's perfect familiarity with the whole place made itself apparent to us in many little ways; she knew where every thing was, as well as if she had lived in it all her life. The appearance of the ghost was the only thing needed to complete the eeriness of the whole affair, but that completion never arrived, and we used to laugh and say we had frightened the ghost away. When we had been there nearly five weeks, and the strangeness of what I have related had begun to wear off, we received a letter from Mrs. Clarke, saying she particularly wanted some things which she had left locked up in a cupboard, and if quite convenient to us she would come and fetch them. Of course my mother said she would be very pleased if she would do so, and on the day appointed she arrived. As it happened my mother had a headache and my sister received Mrs. Clarke and took her to her room, and having selected the things she required, she was conducted to the drawing room where my mother was laid on the sofa with the blinds drawn, so that the room was in partial obscurity. I happened to be there, and I rose to greet our visitor and led her towards my mother. What was my astonishment when Mrs. Clarke, clutching wildly at my arm, exclaimed with ashy face and starting eyes "The ghost!" and I had only time to catch her and guide her to an easy-chair, when she fainted. Recovering herself, she positively asserted that my mother was the ghost that had haunted the house for so many years.

P.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London; and annotated by P. Sreenavas Row, Fellow of the Theosophical Society, Madras.

(Continued from page 270.)

Section III, Clause 3, (Continued.)

WE have seen how Aura emanates with colours from all bodies whether animate or inanimate; and how human Aura, in particular, is capable of indicating not only the character of human action on every isolated and momentary occasion, but also the sum total of all actions performed during the period of individual existence, taken as a whole. For the production of this great result, several conditions are necessary. First of all, the aura should be capable of spreading itself through the boundless space (*Akas* = Ether); affecting every body that comes into contact with it; and then reacting upon the very same body from which it had first emanated,—either for good or evil, according to the character of the aura for the time being. And secondly, the Ether should be capable of retaining indelibly the impressions which the aura makes upon it, and of producing permanent results calculated

to form and govern the destinies of man, etc. I shall now endeavour to show that all these conditions exist, and that their existence is quite within the range of ocular demonstration.

I have already shown that that aura is dynamic and electrical, and as such is perfectly capable of extending itself through space. Space, be it remembered, is not a void, but is filled by the ethereal element (*Akas*), highly luminous, and exceedingly subtle; conveying "the imponderable and intangible life-principle, the astral and celestial light combined," and forming what is called the *anima mundi*. Indeed, *Akas* is none other than a form of *Para Brahma*, the all-pervading.

The existence of Ether and its properties—known to the Aryans from time immemorial—are now being gradually recognised by the Western scientists. Not only do they admit generally that Ether exists, but also hold that it exerts a direct mechanical influence on the motion of bodies in the universe, on which it operates as a "retarding medium," by opposing a resistance to the motion of the planets. Indeed it has been proved that the effect of this retarding medium is already being sensibly felt upon the motion of Encke's comet. Professor Tyndall recognises ether as the medium filling space, and mechanically adapted for the transmission of the vibrations of light and heat, as the air is for the transmission of sound; and he says further that:—

"Ether explains facts far more various and complicated than those on which Newton based his law. If a single phenomenon could be pointed out which ether is proved incompetent to explain, we should have to give it up; but, no such phenomenon has ever been pointed out."

Dr. J. D. Buck says that:—

"This fluid ether, or whatever it may be called, acts everywhere as matter, but also possesses properties diametrically at variance with materiality; for instance, it can penetrate the most compact bodies, and cause a thousand various alternate operations of the remotest bodies upon each other."

And Professor Zollner in his work on Transcendental Psychics enunciates the theory of a fourth dimension of matter, or rather a fourth property of matter enabling it to pass through matter. He describes numerous experiments made by him to establish this theory, among them being instances of the abstraction of articles from a hermetically sealed box and so on.

"The ether," says Dr. Whewell, "must possess a number of complex and refined contrivances and adjustments, which we cannot analyse, bearing upon plants and chemical compounds, and the imponderable agents; as well as those laws which we conceive that we have analysed, by which it is the vehicle of illumination and light." He adds that "ether must not be merely like fluid poured into the vacant spaces and interstices of the material world and exercising no action on objects. It must affect the physical, chemical, and vital powers of what it touches;—it must be a great and active agent in the work of the universe as well as an active reporter of what is done by other agents."

The statement made by Dr. Whewell that ether is the reporter of what is done by other agents is not allegorical, but a fact recognized in Aryan works from time immemorial. The Aryans give the name of *Chitragupta* to the energy by means of which the impressions of human actions are as it were recorded in the pages

of nature's book ; so that the moral rectitude or delinquency of each individual may be seen and measured with a view of constructing a basis for the dispensation of retributive justice in respect of his present and future life. Accordingly, the *Skanda Purana* defines *Chitragupta* to be *Visva-charitra lehaka*, the recorder of the history of the Universe ; and the function of this personified energy is declared in the *Agni Purana* (ch. 368 and 370) to be to record all the good or evil actions of individuals ; and to communicate the same to *Yama*, the lord of justice, at the time of *Atyantika-laya*, i. e., the time when the soul receives its final judgment after the elemental dissolution of the universe, of which we have already said enough in this work. For further information, I beg to refer my readers to the *Srishti-kanda* of the *Padma Purana*, and *Bhavishya Purana*.

This grand process of the impression of the records of human actions on the volumes of nature not only bears the stamp of religious authority as above stated, but has furthermore the sanction of science. That universal ether is the recorder of human actions is a scientific fact founded upon the law of action and reaction, which is an established principle in mechanics. It is now generally conceded that there exists a mutual and reciprocal action of different things upon one another. Thus, if a body falls to the earth, the earth reacts upon it, and stops it or throws it back. If sulphuric acid be poured upon limestone, the acid acts upon the stone, and the stone reacts upon the acid, and a new compound is produced. Again, if light fall upon a solid body, the body reacts upon the light, which it sends back to the eye together with an image of itself. And from this established principle in mechanics it follows that every impression which man makes upon the ether, air, water or earth, by means of his aura, whenever he acts or thinks, must produce a series of changes in each of these elements ; and thus the word which is leaving the mouth causes pulsations or waves in the air, and these expand in every direction. In the same manner, the waters retain traces of every disturbance, as, for instance, where ships cross the sea. And the earth too is tenacious of every impression man makes upon it.

"Not a leaf waves," says Professor Denton, the geologist "not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy in photographing everything. What a picture gallery is hers !"

To this I may add the testimony of Professor E. Hitchcock, who remarks that :—

"It seems that this photographic influence pervades all nature ; nor can we say where it stops. We do not know but it may print upon the world around us our features, as they are modified by various passions ; and thus fill the nature with daguerrotype impressions of all our actions. It may be too that there are tests by which nature, more skilful than any photographers, can bring out and fix these portraits, so that acuter senses than ours shall see them as upon a great canvas."

This view is supported by Professor Babbage, who holds that :—

"The air is one vast library, on whose pages are for ever written all that man has ever said or woman whispered."

And Professor Jevons agrees with Professor Babbage, and expresses a firm belief :—

“ That every thought displacing particles of the brain and setting them in motion scatters them throughout the universe; and thus each particle of the existing matter must be a register of all that has happened.”

The emanations of aura which are thus pictured on nature are no doubt exceedingly subtle; but they are not therefore the less definite or less perceptible as objects of vision than the grosser particles of matter, although it cannot be denied that, owing to the great subtlety of the aura, it needs a very superior power of analysis to follow and discern its colours, and read the character of the actions producing the variously coloured emanations. Nevertheless, as all these phenomena are due to physical laws, their analysis must be within the reach of human beings, under certain conditions.

So far from all this being simply a theory, or a mere matter of speculation, the subject has assumed a decidedly practical form. See for an instance the startling discoveries made by Psychometry. This is a term adopted by Dr. J. R. Buchanan some fifty years ago to represent the process of “ Soul measuring,” *i. e.*, reading the thoughts and actions of each individual soul. This science of Psychometry recognises the fact that all things radiate their character upon all the surrounding objects, so that any sensitive person can see and describe them minutely. When such person—technically called a psychometer—sees any object, or any substance is placed before him, he comes into contact with the current of the astral light connected with that object or specimen, which retains pictures of scenes and events associated with its history. But these pass before him with the swiftness of thought; scene after scene, each crowding upon the other so rapidly that it is only by a great exercise of will that he is able to hold any one scene in the field of vision long enough to describe it.

This is nothing but the result of the operation of natural laws, however miraculous it may seem to an ordinary mind. But we know that nature does not work without instruments, nor does it violate in one department those general laws which it follows in others. So that a human being must have special organs for special operations of the mind, as truly as for walking or speaking; and no vision therefore can possibly take place without an eye and without a grade of light adapted to that eye. The question is, whether man possesses an eye, and whether there is light adapted to it, for the purpose of discerning the minute emanations of aura and reading the character of actions represented by such emanations. We say yes. Man has another finer and quite different eye besides the two outer ones; and nature furnishes the light necessary for the exercise of this finer faculty. Man sees gross objects through his gross eye coming into relation with the gross rays of the sun; and he sees subtle objects by his subtle eye coming into relation with the subtle rays of the sun—the vehicle of light from the sun to man being in either case the universal ether, which is most subtle and most luminous.

This fact ought not, I submit, to be ignored simply because ordinarily people do not know that they are possessed of such a faculty as that of which we are speaking. As regards man's outer faculty of vision let us here call to mind the well-known fact that it is not equally developed in all alike; and that it is moreover liable to be affected by various causes such as distance and nearness; grossness and minuteness; confusion and concealments; inattention and predominance of other matter; and lastly the defect of the organ by age or disease. So that all men do not see alike; and every day we meet people who are short-sighted, long-sighted, dim-sighted, and blind; and also partially blind, as in the case of color-blindness, which scientists say is caused "by the imperfect working of a portion of the rods and cones of the retina, or from the fact that the humours of the eye may be absorptive of certain colours, and thus prevent them from passing on to the retina and the brain, so that some can only see some colours and not others." And moreover, even without any one of these defects, man's vision is by nature limited to a certain range; and there are certain animals whose range of vision is naturally circumscribed within the narrow limit of a few inches, while there are others whose visual range is much wider than that of man. In these respects ophthalmoscopy and optical science have done much by composing medicines, and inventing instruments such as spectacles, telescopes and microscopes, to improve the outward faculty of vision by removing constitutional or natural defects and limits.

While such is the state of things in the *outer* temple of nature, it should be no matter of surprise that when we enter the vestibule of the *inner* temple, we there find a most subtle faculty of vision—a *third eye in fact*—which is free from all the defects that belong to the outward eyes, and which unfolds to us the mysterious nature of aura, its lights and colours.

The seat of this visual faculty is the aperture, of the size of a thumb, in the internal structure of man's forehead at the base of the nose between the two eye-brows. This cavity is the reservoir of *Tejas*, the *Vaiswanara* fire, which spreads itself in the body on its being fanned by the vital airs:—

"As the spreading light of a precious gem placed in a closed room collects itself in the key-hole, so the luminosity of the *sattva* (essence of the said *Tejas*) in the *hridaya* (heart,) collects itself in the said aperture on the forehead; and illumines the Yogi in respect of all things, irrespective of nearness or distance, alike of space and time."

This internal faculty has been called by different names with reference to its position and its properties. It is called the "light of the head" (*Murdhna Joti*); "seat of immortality" (*Amrita Sthana*); "the circle between the eye-brows" (*Bhru-chakram*); "eye on the forehead" (*Lalata-netram*), and (*Fâla-netram*); "eye of wisdom" (*Gnana-chakshus*); "celestial eye" (*Divya Chakshus* or *Divya Drishti*); and so on.

True, this faculty has not that elaborate organism which the eye of the body possesses, but this is not necessary. The cause of the perception of form is not the same in all. In the case of men generally, the cause is the contact of the external eye with the form

by the medium of the external light ; whereas in the case of animals that roam at night and can see in the dark, the cause of perception is simply the contact of the eye with the form, no light being necessary at all. And the occultist needs neither the external eye nor the external light. His perception arises from the conjunction of the mind with the soul, assisted by the spiritual light, which results from such conjunction, and shows itself in the cavity of the forehead above referred to.

"The Yogi," says Patanjali, "disregarding all other instrumental causes, sees every thing solely from *Pratibha*, i. e., the light or right knowledge instantly produced from the conjunction of the mind and soul, antecedent to the exercise of the reasoning faculty." (*Viveka-khyati*.)

This knowledge is technically called *Taraka* ; which (as indeed the whole subject) may be fully studied by the disciple in the Upanishads entitled the *Saubhagya-Lakshmi*, *Dhyâna-bindu*, *Amirta-bindu*, and *Tripura-tapanya* ; and in *Vaisesheka-nyana Sidhanta*, and Patanjali's *Yoga-sastra*, Book III, Aphorism 34, etc.

The existence of this internal faculty and its powers are also mentioned incidentally in the *Rig Veda* V—42 ; *Chandogya Upanishad* VIII—14 ; *Matsya Purana* IV—1 ; *Nirukta* I—20 ; *Taittiriya Samchita* ; *Bhagavat Gita* XIII—35 ; and in numerous places in the *Maha-Bharata* and *Sri Bhagavata*. It is remarkable that *Sri-man Sankaracharya* in his work called *Prabboda Chandrodaya* identifies this internal visual faculty of a Yogi with the third eye which the deity *Rudra* is declared in various sacred works to be possessed of ;—*Vide Maha-Bharata, Anuasana Parva ch. 140 ; Brahma Vaivarta Purana, Krishna Janma Khanda, ch. 39, &c.*

The uses of this celestial faculty are numerous, as, for instance, the discerning of things invisible to the bodily eye, and so on ; but the principal object in developing it is said to be the acquisition of the "Intuition of the soul ; i. e., a knowledge in which the soul is the perceptible object of intuition.

"Although," says the author of the *Vaiseshika* philosophy, "ordinary persons may have a knowledge of the soul, yet from this knowledge being affected by ignorance, it has been said to be like what is unreal. A right knowledge is only obtained from a particular concentration of the soul and the mind, effected by means of the virtue derived from Yoga." "When absorbed in concentration," says the *Swetaswata Upanishad*, "the Yogi sees, by the true nature of his own self, which manifests like light, the true nature of *Brahma*, who is not born, who is eternal, and free from all effects of *Prakriti* ; and then he is released from all bonds." (II. 15.)

This is the ultimate end of man ; and the discovery and development of the inner sense above spoken of means the discovery of the Path which we should tread on our way to that highest goal (*Vide Rule 14 of section I ante*). Unfortunately, human scepticism is now-a-days a strong-hold capable of denying the existence of the soul or indeed anything beyond the grave ; but this is due to the absence, or imperfect nature, of any inquiry into these sublime matters with an unprejudiced mind. "A little philosophy," says Bacon, "inclineth a man's mind to

atheism, but depth in philosophy bringeth man's mind about to religion." And the respected author of "Isis Unveiled" says that:—

"Despite the indifference of Huxley, the jocularity of Tyndall, and the 'unconscious cerebrations,' of Carpenter, many a scientist as noted as either of them has investigated this unwelcome subject, and, overwhelmed with evidence, become converted."

And another scientist, and a great author,—although not a spiritualist, bears this honorable testimony;—

"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent.....If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest age to the present time, as extensive and unimpeachable as is to be found in support of anything whatever." (Draper on Conflict between Science and Religion, page 121.)

However, leaving each individual to study for himself and form his own judgment on this most sacred subject, let us proceed with our work. The whole object of the Yogi in developing the celestial faculty we are speaking of is to bring his interior power into activity; and to make himself ruler over his physical self and over everything else besides, with the view of discerning the Infinite Soul. At the same time, as the traveller intent upon reaching a great city passes also through certain minor places during his journey, so the the Yogi, in his endeavours to attain the highest Divine Wisdom, acquires also certain minor powers, and is thus able to influence and sometimes control the operations of nature, and of vegetable and animal life in particular. Hence Yoga is said to be the key to the mystery of man's interior nature.

The science of mesmerism approaches Yoga in some respects; especially the two important stages which a novice in mesmerism reaches after some preparations, viz., the degrees called "intro-vision," and 'extra-vision.' In the former condition, he obtains a luminous knowledge of the interior state of his own mind and body, i. e., he is able to see *within* himself; while in the latter condition, he sees *without*; sees objects and individuals, near or remote in both space and time. This extra-vision is technically called "clairvoyance."

Besides Yoga, which is the most consummate science of this sacred subject extant, and besides also the science of mesmerism which is fast making great progress on the lines of the Yoga, there are various methods which some imaginative philosophers have devised for developing this same faculty.

"One of the most practical methods of developing these forces," says Professor Babbitt, "is to sit somewhat reclining in an easy position with the back to the north, or a little north-east; have merely a dim light, rather than otherwise, close the eyes; turn the eye-balls a little upward, if they can be so held without pain; and then steadily and gently make an effort as if to see. This can be practised from half an hour to an hour, or so, each time; and while doing so, the thought should not be allowed to wander; but the aim should be to see if lights, colours, forms and motions make their appearance." (Babbitt on Light, &c., p. 463.)

Besides all these instances in which the faculty of this inner sight is acquired and developed by practice, there are cases in which persons are known to have been endowed with such a faculty by nature during their present lives owing to the result of study and practice in former births. "This power," says the author of the *Vaisheshika Sidhanta*, "is also manifested by ordinary persons, as when a girl says, 'my heart tells me that my brother will go to-morrow.' This perception of things without study or practice is called *Laukika* (powers of an ordinary person) as distinguished from *Yogika* or *Arsha* (powers of a Yogi or Rishi.)"

"Thousands of persons," says Professor Babbitt, "are able to see finer grades of colour easily and clearly. Some can see them with the eyes wide open in broad day-light, and that, while in the midst of company or surrounded by the turmoil of daily cares. A Mrs. Minnie Merton of New York informs me that she has always been seeing them from her childhood, emanating from all human beings, and is in the habit of reading the character of the people, especially from the emanations of the head."

Professor Denton in his work on "The Soul of Things," gives a multitude of examples of the psychometrical power which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix or as he is usually called Sulla the Dictator. Further, a fragment of marble from the ancient Christian Church of Smyrna brought before her its congregation and officiating priests. Again specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world, brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago." In many cases Professor Denton verified the statements by reference to historical records.

Professor Buchanan proves that if a manuscript, no matter how old, be put into the hands of a psychometer he can describe "the character of the writer, and perhaps even his personal appearance;" and to this the revered author of "Isis" adds:—

"Hand a clairvoyant a lock of hair, or some article that has been in contact with the body of the person it is desired to know something about; and he will come into sympathy with him so intimately that he may trace through his whole life."

It seems that a mercantile gentleman of Mr. Babbitt's acquaintance in New York, can become so *en rapport* with the finer grades of light as to be able to see "through the human body as though it were made of glass. Here is the philosophy of clear-seeing or clairvoyance." (Babbitt on Light and Colours, p. 427.)

Thus we find that the aura, flowing from animate and inanimate bodies, spreads itself through the boundless space, and makes an impression on the volumes of nature; and that there is a faculty in man by which he can discern and analyse the emanations of aura, and read the character represented by such emanations.

Now, it remains to be seen how aura emanating from one affects others and then reacts upon himself, either for good or evil, according to the nature of the action which gave rise to the aura; *i. e.*, in other words, how the threads of *karma* can be said to be "living like electric wires," as declared in our Text. This will form the subject of our next article.

(*To be continued.*)

A TARDY RELEASE.

IT is a curious life, that of a man in chambers, though very pleasant in many ways. Its great charm is its absolute liberty—the entire freedom to go out and come in, or *not* to go out and come in, exactly as one pleases. But it is terribly lonely. Probably most people remember Dickens's ghastly tale (founded I believe on fact) of a man who was struck by apoplexy when on the point of opening his door, and lay propped up against it for a whole year, until at the expiration of that time it was broken open, and his skeleton fell into the arms of the locksmith. I do not think I am a nervous man, but I confess that during my residence in chambers that story haunted me at times; and indeed, quite apart from such unusual horrors, there is a wide field of uncomfortable possibility in being left so entirely to oneself. All the most unpleasant things that happen to people, both in fiction and real life, seem to occur when they are alone; and though no doubt the talented American author is right when he "thanks a merciful heaven that the unendurable extreme of agony happens always to man the unit, and never to man the mass," one feels that it is probably easier to re-echo his sentiment heartily when one is not the unit in question. On the other hand when a man in chambers locks his door on a winter night and settles down cosily by the fire for an evening's reading, he has a sense of seclusion and immunity from interruption only to be equalled by that of a man who has sported his oak in a top set in college.

Just so had I* settled down—not to reading, however, but to writing—on the evening on which occurred the first of the chain of events that I am about to relate. In fact, I was writing a book—my first book—"On the Present State of the Law on Conveyancing." I had published several essays on various aspects of the subject, and these had been so well received by high legal authorities, that I was emboldened to present my views in a more ambitious form. It was to this work, then, that I was applying myself with all a young author's zeal on the evening in question: and my reason for mentioning this fact is to show the subject on which my thoughts were fixed with a special intentness—one far enough, surely, from suggesting anything like romantic or unusual adventure. I had just paused, I remember, to consider the exact wording of a peculiarly knotty sentence, when suddenly there came over me

* The narrator of this remarkable series of incidents (whom I have called Mr. Thomas Keston) is—or rather was—a barrister of considerable repute in London. I have thought it best to leave him to tell his own story in his own words, reserving comments until the end.—C. W.

that feeling which I suppose all of us have experienced at one time or another—the feeling that I was not alone—that there was some one else in the room. I knew that my door was locked, and that the idea was therefore absurd; yet the impression was so strong that I instinctively half-rose from my chair and glanced hurriedly round. There was nothing visible, however, and with a half-laugh at my foolishness I was turning to my sentence again, when I became conscious of a faint but very peculiar odour in the room. It seemed familiar to me, yet for some few moments I was unable to identify it; then it flashed across my mind where I had met with it before, and my surprise was profound, as will be readily understood when I explain.

I had spent the long vacation of the preceding year in wandering about Egypt—peering into odd nooks and corners, and trying to make myself acquainted with the true life of the country—keeping as far as possible out of the beaten track and away from bands of tourists. While in Cairo I had the good fortune to make the acquaintance of a certain Sheikh (so he was called, though I am unable to say whether he had any right to the title) who proved to be a perfect mine of information as to ancient manners and customs, and the antiquities of the place generally—as regards relics of the glory of the mediæval Caliphs, I mean, not the *real* antiquities of the old Egyptian dynasties. My servant warned me to beware of this man, and said he had the reputation of being a magician and dealing extensively with the evil one; however, I always found him very friendly and obliging, and he certainly pointed out to me many objects of interest that I should inevitably have missed but for him.

One day, going to call on him at an unusual hour, I was struck on entering his room by the peculiar odour I have mentioned. It was altogether unlike anything I had ever smelt before—indescribably rich and sweet—almost oppressively so—and yet its effects seemed stimulating and exhilarating. I was so much pleased with it that I pressed the Sheikh strongly either to give me a little of it or tell me where I could obtain it: but to my surprise he refused courteously but firmly to do either. All he would say was that it was a sacred perfume, used only in certain incantations; that its manufacture was a secret handed down from the remotest ages and known only to a chosen few; and that not all the gold in the world would ever buy a single grain of it. This of course excited my curiosity immensely, but he would give me no further information either as to the scent itself or the purpose for which he had been using it; nor could I obtain any perfume at all like it, though I tried every scent-merchant in Cairo.

When I say that it was this mysterious perfume—faint, but quite unmistakable—that greeted my nostrils in my own chambers in London on that memorable night, it will be seen that I had good reason to be surprised. What could it mean? Was it anyhow possible that the smell could have lingered in some article of clothing? Obviously not, for had it done so I must certainly have discovered the fact in much less time than the fourteen or fifteen months that had elapsed. Then whence could it come? For I

was well convinced that nothing in the least like it could be obtained in England. The problem appeared so difficult that when I could no longer perceive the odour I was half inclined to doubt whether after all it might not have been a hallucination; and I turned to my work again, resolved to throw it entirely off my mind.

I worked out the knotty sentence to my satisfaction, and had written perhaps a page more when—quite suddenly and without warning—I felt again, more strongly than ever, that unpleasant consciousness of some other presence in the room; but this time, before I could turn to look, I felt—distinctly felt—a soft breath or puff of wind on the back of my neck, and heard a faint sigh. I sprung from my chair with an inarticulate cry, and looked wildly round the room, but there was nothing unusual to be seen—no trace remained of my mysterious visitant. No trace, did I say? Even in the moment that passed while I was regaining my self-possession there stole again upon my astonished sense that strange subtle perfume of ancient Eastern magic!

It would be folly to deny that I was seriously startled. I rushed to the door and tried it—shook it vigorously; but it was locked, exactly as I had left it; I turned to the bedroom—there was no one there. I then searched both the rooms thoroughly, looking under bed, sofas, and tables, and opening every cupboard or box large enough to hold even a cat—still nothing. I was completely puzzled: I sat down and tried to think the matter out, but the more I thought the less could I see my way to any rational solution of these occurrences. At length I decided to shake off their influence for the time, and postpone all consideration of them until the morning. I tried to resume my work, but I was out of tune for writing—my mind had been too much disturbed; the haunting consciousness of another presence would not leave me; that soft sad sigh seemed yet sounding in my ears, and its unutterable sorrow provoked a feeling of sympathetic depression. After a few unavailing efforts I gave up the attempt to write, threw myself into an arm-chair by the fire, and began to read instead.

Though simple enough, I believe, in most of my habits, I am rather a Sybarite about my reading; for that purpose I always use the most comfortable arm-chair that money can procure, with that most blessed of inventions, the "Literary Machine," to hold my book at exactly the right angle, shade the light from my face and concentrate it on the page, and give me a desk always ready to my hand if I wish to make notes. In this luxurious manner, then, I settled myself down on this occasion, choosing as my book Macaulay's "Essays," in the hope that their clear incisive thought might supply just the mental tonic that I felt I needed. Ignore them as I might, however, I had still as I read two undercurrents of consciousness—one of the ever-haunting presence and the other of occasional faint waftings of the perfume.

I suppose I had been reading for about half-an-hour when a stronger whiff than ever greeted my nostrils, and at the same time a slight rustle caused me to raise my eyes from my book. Judge of my astonishment when I saw,—not five yards from me—seated

at the table from which I had so lately risen, and apparently engaged in writing—the figure of a man! Even as I looked at him the pen fell from his hand, he rose from the chair, threw upon me a glance which seemed to express bitter disappointment and heart-rending appeal, and—vanished! Too much stupefied even to rise, I sat staring at the spot where he had stood, and rubbed my eyes mechanically, as though to clear away the last relics of some horrible dream. Great as the shock had been, I was surprised to find, as soon as I was able to analyse my sensations, that they were distinctly those of relief; and it was some minutes before I could comprehend this. At last it flashed across me that the haunting sense of an unseen presence was gone, and then for the first time I realised how terrible its oppression had been. Even that strange magical odour was rapidly fading away, and in spite of the startling sight I had just seen, I had a sense of freedom such as a man feels when he steps out of some dark dungeon into the full bright sunlight. Perhaps it was this feeling more than anything else that served to convince me that what I had seen was no delusion—that there had really been a presence in the room all the time which had at last succeeded in manifesting itself, and now was gone. I forced myself to sit still and recall carefully all that I had seen—even to note it down on the paper which lay before me on the desk of my literary machine.

First, as to the personal appearance of my ghostly visitor, if such he were. His figure was tall and commanding, his face expressing great power and determination, but showing also traces of a reckless passion and possible latent brutality that certainly gave on the whole the impression of a man rather to be feared and avoided than loved. I noticed the more particularly the firm setting of his lips, because running down from the under one there was a curious white scar, which this action caused to stand out conspicuously; and then I recollected how this expression had broken and changed to one in which anger, despair, and appeal for help were strangely mingled with a certain dark pride that seemed to say:—"I have done all I could; I have played my last card and it has failed; I have never stooped to ask help from mortal man before, but I ask it from you now." A good deal, you will say, to make out of a single glance; but still that was exactly what it seemed to me to express; and, sinister though his appearance was, I mentally resolved that his appeal should not have been made in vain if I could in any way discover who he was or what he wanted. I had never believed in ghosts before—I was not even quite sure that I did now; but clearly a fellow-creature in suffering was a brother to be helped, whether in the body or out of the body. With such thoughts as these all trace of fear vanished, and I honestly believe that if the spirit had re-appeared I should have asked him to sit down and state his case as coolly as I should have met any other client.

I carefully noted down all the events of the evening, appended the hour and date, and affixed my signature; and then, happening to look up, my eye was caught by two or three papers lying on the floor. I had seen the wide sleeve of the long dark gown that the spectre

wore sweep them down as he rose, and this for the first time reminded me that he had appeared to be writing at the table, and consequently might possibly have left there some clue to the mystery. At once I went and examined it; but everything was as I had left it, except that my pen lay where I had seen it fall from his hand. I picked up the papers from the floor, and then—my heart gave a great bound, for I saw among them a curious torn fragment which had certainly not been on my table before. The eagerness with which I seized upon it may be imagined. It was a little oblong slip about four inches by three, apparently part either of a longer slip or a small book, for its edge at one end was extremely jagged, suggesting that considerable force had been required to tear it off; and indeed the paper was so thick and parchment-like that I could not wonder at it. The curious thing was that while the paper was much discoloured—water-stained and yellow with age—the jagged edge was white and fresh, looking as though it had been but just torn off. One side of the paper was entirely blank—or at least, if there ever had been any writing upon it, it had disappeared through the influence of time and damp; on the other were some blurred and indistinct characters, so faded as to be scarcely distinguishable, and, in a bold handwriting in fresh black ink the two letters “Ra.” Since the ink with which these letters were written corresponded exactly with that which I was in the habit of using, I could hardly doubt that they had been written at my table, and were the commencement of some explanation that the spectre had wished, but for some reason found himself unable, to make. Why he should have taken the trouble to bring his own paper with him I could not understand, but I inferred that probably some mystery was hidden beneath those undecipherable yellow marks, so I turned all my attention to them. After patient and long continued effort, however, I was unable to make anything like sense out of them, and resolved to wait for daylight.

Contrary to my expectations, I did *not* dream of my ghostly visitor that night, though I lay awake for some time thinking of him. In the morning I borrowed a magnifying glass from a friend, and resumed my examination. I found that there were two lines of writing, apparently in some foreign language, and then a curious mark, not unlike a monogram of some kind, standing as if in the place of a signature. But with all my efforts I could neither distinguish the letters of the monogram nor discover the language of the two lines of writing. As far as I could make it out it read thus:—

Qomm uia daousa sita eo uia uiese quom.

Some of these words had rather a Latin look; and I reflected if the memorandum were as old as it appeared to be. Latin was a very likely language for it; but then I could make out nothing like a coherent sentence, so I was as far off from a solution as ever. I hardly knew what steps to take next. I shrank so much from speaking of the events of that evening that I could not bring myself to show the slip to any one else, lest it should lead to enquiries as to how it came into my possession; so I put it away carefully in

my pocket-book, and for the time being my investigations seemed at a standstill.

I had not gained any fresh light on the subject nor come to any definite conclusion about it by the time the second incident of my story occurred, about a fortnight later. Again I was sitting at my writing table early in the evening—engaged this time not upon my book but in the less congenial pursuit of answering letters. I dislike letter-writing, and am always apt to let my correspondence accumulate until the arrears assume formidable proportions, and as it were insist on attention; and then I devote a day or two of purgatory to it, and clear them up. This was one of these occasions, further accentuated by the fact that I had to decide which of three Christmas invitations I would accept. It had been my custom for years always to spend Christmas when in England with my brother and his family, but this year his wife's health compelled them to winter abroad. I am conservative—absurdly so, I fear—about small things like this, and I felt that I should not really enjoy my Christmas at any house but his, so I cared little to choose in the matter. Here, however, were the three invitations; it was already the fourteenth of December, and I had not yet made up my mind. I was still debating the subject when I was disturbed by a loud knock at my door. On opening it I was confronted by a handsome sunburnt young fellow, whom at first I could not recognize; but when he called out in cheery tones

“Why, Keston, old fellow, I believe you’ve forgotten me!”

I knew him at once as my old schoolfellow Jack Fernleigh. He had been my fag at Eton, and I had found him such a jolly, good-hearted little fellow that our “official” relation had glided into a firm friendship—a very rare occurrence; and though he was so far junior to me at Oxford that we were together there only a few months, still our acquaintance was kept up, and I had corresponded with him in a desultory sort of way ever since. I knew, consequently, that some years before he had had some difference with his uncle (his only living relative) and had gone off to the West Indies to seek his fortune; and though our letters had been few and far between, I knew in a general way that he was doing very well there, so it was with no small surprise that I saw him standing at the door of my chambers in London.

Of course I gave him a hearty welcome, set him down by the fire, and then asked him to explain his presence in England. He told me that his uncle had died suddenly, leaving no will, and that the lawyers had telegraphed the news to him. He had at once thrown up his position and started for England by the next steamer, and arriving in London too late to see his lawyers that day, and having after his long absence no other friends there, he had come, as he expressed it, “to see whether I had forgotten my old fag.”

“And right glad I am that you did, my boy,” said I; “where is your luggage? We must send to the hotel for it, for I shall make you up a bed here for to-night.”

He made a feeble protest, which I at once overruled; a messenger was found and despatched to the hotel, and we settled down for a talk about old times which lasted far into the night. The

next morning he went betimes to call upon his lawyers, and in the afternoon started for Fernleigh Hall (now his property), but not before we had decided that I should run down and spend Christmas there with him instead of accepting any of my three previous invitations.

"I expect to find everything in a terrible state," he said; "but in a week's time I shall be able to get things a little to rights, and if you will turn up on the twenty-third I will promise you at least a bed to sleep in, and you will be doing a most charitable action in preventing my first Christmas in England for many a year from being a lonely one."

So we settled it, and at four o'clock on the afternoon of the 23rd, consequently, I was shaking hands again with Jack on the platform of the little country station a few miles from Fernleigh. The short day had already drawn to a close by the time we reached the house, so I could only get a general idea of its outside appearance. It was a large Elizabethan mansion, but evidently not in very good repair; however, the rooms into which we were ushered were bright and cheerful enough. We had a very snug little dinner, and after it was over Jack proposed to show me over the house. Accordingly, preceded by a solemn old butler with a lamp, we wandered through interminable mazes of rambling passages, across great desolate halls, and in and out of dozens of tapestried and panelled bedrooms—some of them with walls of enormous thickness, suggestive of all sorts of trap-doors and secret outlets—till my brain became absolutely confused, and I felt as though, if my companions had abandoned me, I might have spent days in trying to find my way out of the labyrinth.

"You could accommodate an army here, Jack!" said I.

"Yes," he replied, "and in the good old days Fernleigh was known all over the country for its open hospitality; but now, as you see, the rooms are bare and almost unfurnished."

"You'll soon change all that when you bring home a nice little wife," I said; "the place only wants a lady to take care of it."

"No hope of it, my dear fellow, I'm sorry to say," replied Jack; "there is not enough money for that."

I knew how in our school-days he had worshipped with all a boy's devotion lovely Lilian Featherstone, the daughter of the rector of the parish, and I had heard from him at college that on his part at least their childish intimacy had ripened into something deeper; so I asked after her now, and soon discovered that his sojourn in the tropics had worked no change in his feelings in this respect, that he had already contrived to meet her and her father out riding since his return, and that he had good reason to hope from her blush of pleasure on seeing him that he had not been forgotten in his absence. But alas! her father had only his living to depend on, and Jack's uncle—a selfish profligate—had not only let everything go to ruin, but had also so encumbered the estate that by the time all was paid off and it was entirely free there was but very little money left—barely sufficient to support Jack himself, and certainly not enough to marry upon.

"So there is no hope of Lilian yet, you see," he concluded; "but I am young and strong; I can work, and I think she will wait for me. You shall see her on Thursday, for I have promised that we will dine with them then; they would have insisted on having me on Christmas day, but that I told them I had an old schoolfellow coming down."

Just then we reached the door of the picture-gallery and the old butler, having thrown it open, was proceeding to usher us in, but I said,

"No, Jack, let us leave this until to-morrow—we cannot see pictures well by this light; let us go back to the fire, and you shall tell me that old legend of your family that got so much talked about at college—I never heard more than the merest fragments of it."

"There is nothing worth calling a legend," said Jack, as we settled down in the cosy little room he called his study, "nor is it very old, for it refers only to the latter part of last century. The interest of the story, such as it is, centres round Sir Ralph Fernleigh, the last baronet, who seems by all accounts to have been a somewhat questionable character. He is said to have been a strange, reserved man—a man of strong passions, iron will, and indomitable pride; he spent much of his time abroad, and was reported to have acquired enormous wealth by means that would not bear too close examination. He was commonly known as 'wicked Sir Ralph,' and the more superstitious of his neighbours firmly believed that he had studied the black art during his long absences in the East: others hinted that he was owner of a privateer, and that in those troubled times it was easy for a reckless man to commit acts of piracy with impunity. He was credited with a great knowledge of jewels, and was reported to possess one of the most splendid private collections of them in the world; but as none were found by his successor, I conclude that unless they were stolen the story was a myth, like that which represented him as having bars of gold and silver stacked up in his cellars. It seems certain that he was really tolerably rich, and that during his later years, which he spent here, he lived a remarkably retired life. He discharged all servants but a confidential man of his own, an Italian who had accompanied him in his wanderings; and these two lived a sort of hermit-life here all by themselves, holding no intercourse with the outer world. The universal report was that, though he had stored up great hoards of ill-gotten wealth, Sir Ralph lived like a miser: the few people who had seen him whispered darkly of a haunted look always to be seen on his proud face, and talked beneath their breath of some terrible secret crime, but I do not know that anything was ever really proved against him.

"One morning, however, he mysteriously disappeared—at least such was the story of the Italian servant, who came one day to the village asking in a frightened way in his broken English whether any one had seen his master. He said that two days before he had in the evening ordered his horse to be saddled early on the following morning, as he was going on a short journey alone; but when the morning came, though the horse was ready, he was not. He

did not answer to his servant's calls, and though the latter searched through every room in the great old house, not a trace of his master could he find. His bed, he said, had not been slept in that night, and the only theory he could offer was that he had been carried away by the demons he used to raise. The villagers suspected foul play, and there was a talk of arresting the servant—which, coming to the latter's ears, seems to have alarmed him so much in his ignorance of the customs of the country that he mysteriously disappeared that night also, and was never seen again. Two days afterwards an exploring party was formed by the more adventurous of the villagers; they went all over the house and grounds, examined every nook and corner, and shouted themselves hoarse 'but there was no voice, neither any that answered,' and from that day to this no sign either of master or man has ever revisited the light of the sun. Since the explorers could find none of the rumoured hoards of money either, it was an accepted article of faith among them that "that there furriner" had murdered his master, hidden his body, and carried off the treasure, and of course a story presently arose that Sir Ralph's ghost had been seen about the place.

"They whispered that his room might be known from all the rest in this dark old house by a peculiar atmosphere of its own, caused by the constant haunting of the unquiet spirit of the owner, but this soon became a mere tradition, and now no one knows even in what part of the house his room was, nor have I ever heard of the ghost's appearance in my uncle's time, though I know he half believed in it and never liked to speak of it. After Sir Ralph's disappearance the place was unoccupied and uncared for for some years, till at last a distant cousin put in a claim to it, got it allowed by the lawyers, and took possession. He found, it is said, but a small balance after all to Sir Ralph's credit at his bankers'; but he had money of his own, apparently, for he proceeded to refit and rearrange the old place, and soon had it in respectable order. From him it descended to my uncle, who has let everything run to seed again, as you see."

"That is a very interesting family legend after all, Jack," said I, "though perhaps rather lacking in romantic completeness. But have you no relics of this mysterious Sir Ralph?"

"There is his portrait in the picture-gallery along with the rest, some queer old books of his in the library, and one or two articles of furniture that are reported to have been his; but there is nothing to add to the romance of the story, I am afraid."

Little he thought as he uttered those words just as we were separating for the night what the real romance of that story was, or how soon we were to discover it!

CHARLES WEBSTER, F. T. S.

(To be continued.)

Reviews.

THE AIM OF LIFE.*

This pamphlet will be found full of suggestions for the practical ordering of a rational life. Commencing with general considerations the writer goes on to describe the esoteric doctrine in its application to the individual man. The author's conclusion is that the "Aim of Life" is "to live long," in order that happiness may be enjoyed. This must not be misunderstood in a selfish sense by readers, as the writer says that "True happiness is to be found only in sacrifice—in uttermost renunciation—the renunciation, that is, of Gantama Buddha—and not of any transitory bliss." The rules for diet on page 47, quoted from the Shastras, will be found useful to those not already acquainted with them from original sources, and the rules of life in the latter part of the pamphlet may be read with profit by all who yearn after spiritual things. The "Aim of Life" will be found especially useful to those who are but beginning to realise the vastness of their destiny and feel the need of help to guide their thoughts and ways.

A MANUAL OF CHEIROSOPIHY. BY ED. HERON ALLEN (ILLUSTRATED.)†

In this volume Mr. Heron-Allen has given his readers the gist of all that has been said by the best authorities on the significance of the lines in the hand and its shape.

The book is admirably put together in a systematic manner, each section being carefully arranged in numbered paragraphs. It is in fact the model of what such a manual ought to be and will take its place as the standard work on the subject of which it treats.

For all who care to study the hand and its meanings this book will be indispensable, and those who possess it will need no other work on the same subject, for its concise completeness makes it one of the most admirable books of the kind that we have seen. The illustrative diagrams are correctly drawn and are plain and easy to understand.

A VEGETARIAN COOKERY BOOK.‡

We have looked into the Cook's Guide with great satisfaction. It is a work that was much required, as many are coming round to the opinion that meat is not the most wholesome of food, and could dishes of vegetables be made palatable, probably many people would be induced to lessen the amount of meat they consume, if not to abandon it altogether. Given a body, it is absolutely necessary to keep it in a good state of preservation, and the best means for so doing are those which rest on a scientific basis. Now, in the "Perfect Way in Diet" by Dr. Anna Kingsford, the strength-giving properties of grain and vegetables are compared with those of various kinds of meat, and it is clear from these tables that the grain and vegetable diet far surpasses the meat diet in its effects. In the work before us, we have 366 Menus of vegetables and the way to prepare them. After this let no one complain that a vegetable diet is insipid and weakening, but let the would-be vegetarian furnish himself with Dr. Anna Kingsford's book and that of Mrs. Wallace, and should he carefully study the two and act

* "The Aim of Life," by Siddesvar Ghosh. Calcutta, 1885.

† London: Ward Lock and Co. 1885.

‡ 366 Menus with a Cook's Guide, by Mrs. C. L. H. Wallace. London.

upon the knowledge gained, we are very certain that he will benefit thereby.

The use of dried fruit enters largely into the Menus—and we have often thought that the American fruit evaporator might be introduced into this country with advantage. Why should we not have dried figs and apricots from Candahar, raisins from the Levant, and many other fruits both nourishing and pleasant to eat? There are to be had in this Presidency in the season pine-apples, mangoes, figs, plantains and many other fruits suitable for drying. In California many advanced spiritualists live on nothing but dried fruits, and were they obtainable in this country, such a diet would probably be preferred to all others by those who desire to be freed from the troubles of cookery.

In this country the milk is often not beyond suspicion, and care is necessary in the use of it. It is a well known fact that cows, denied access to a pure atmosphere and water, have their milk tainted not only by drinking impure water, but even more readily by *breathing* impure air, or inhaling any offensive odour. Thus it is necessary the vegetarian should be especially careful of an article which enters so largely into his diet.

The authoress promises to make further experiments in Cookery and publish them under the title of *The "Hygienic Cookery Book."*

We notice in the Cook's Guide that salt is carefully excluded. We remember a book entitled "*Salt the curse of Kehama*"—perhaps Mrs. Wallace was thinking of this when she eschewed salt for her dishes, though she is liberal enough to add that many strict vegetarians consider themselves hygienically correct in using it.

E. M.

THE BROTHER OF THE SHADOW.* BY MRS. CAMPBELL PRAED.

MRS. PRAED is to be congratulated on having added another volume to the works of fiction which derive their interest from 'the dark side of nature.' The work before us is a novelette, published as Routledge's Christmas Annual. The hero of the story, Dr. Lloyd, a man of great mental power and animal vigour, had given up his practice in Harley Sreet for the study of such tabooed sciences as Psychometry and Animal Magnetism, in the pursuit of which he manifested all the ardour of a sanguine temperament. His friend and permanent guest at his house in the Riviera was a young Hindu, a Chela or pupil of one of the adepts—or masters of Spiritual Magic—in Inner Asia, with whom he was in constant communication by means of some process of psychic telegraphy. Dr. Lloyd was consumed with a desire to become the pupil of such a master. But he had no clairvoyant faculty, and at the commencement of the story had not succeeded in his endeavour to find a mesmeric sensitive of pure enough nature to act as his medium. Fate however played into his hands. An old friend in India sent his wife, Antonia Vascher, for mesmeric treatment on account of an aggravated form of neuralgia, which had baffled the orthodox practitioners. She possessed the purity and spiritual qualities necessary for the purpose, but they were enshrined in an earthly tabernacle, so beautiful as to arouse in Dr. Lloyd's animal nature, long repressed thoughts the reverse of pure. The result of the mesmerism was all that could be desired as a curative of the physical malady; but when the operator put his subject into a deep trance, the tinge of sensual desire,

* London, George Routledge & Sons, 1886.

which coloured his thoughts, brought him in rapport, not with the Brother of the Light, but with one of the Brothers of Darkness, who prostitute the divine powers of magic to their own personal desires, and perpetrate in their mysteries abominations of the vilest description. We will leave it to the reader to unravel the events which lead up to the tragic *denouement*.

The story is told in a masterly manner, but is perhaps somewhat over-embellished with Ouidaesque—or even Zolaesque—descriptions of flesh, drapery and intoxicating perfumes for a novelette, which should depend rather on the action of the *dramatis personæ* than on verbose descriptions of surroundings for its artistic merit. Murghab, the brother of the Left-hand Path, is boldly portrayed in all the attractiveness of Satanic majesty, and throws completely into the background the Brother of Light and his pupil. It is always so. If a writer sits down to contrast good and evil, some little demon comes behind him and clothes the bad in meretricious hues, which completely kill the delicate neutral tints of the good. Who does not adore Becky Sharp and despise Amelia Sedley? Who on reading *Paradise Lost* does not feel a lurking sympathy deep in his breast for the King of Evil? The Hindu Chela is a particularly unattractive character. He appears to do nothing but lie on his back smoking cigarettes, and occasionally giving vent in a tone of lofty priggishness to some metaphysical truism. Dr. Lloyd is a thoroughly good study, and the character of his victim Mrs. Vascher is well brought out. The subtle changes which take place in her character and disposition as she little by little becomes alienated from the pure influence of her husband and enthralled in the powerful animal influence of her mesmeriser and lover, are prettily shown. The scene in the occult room of the magic ceremonial with its incantations and dances of elementals is weird and thrilling to a degree. The most blood-curdling and demoniacal rites are performed, and the principal characters are present either in the physical body or the double. The finale is as tragical as could be wished even by the most gluttoned revellers in the horrors of fiction.

Two morals may be derived from the story. One is "*that one should be careful how he dabbles in the mysteries of nature, for he may call into existence forces which will recoil on to his own head.*" The second—*If one mesmerises a young girl, he should look well to the purity of his thoughts. Otherwise he may impress upon the plastic mind of the sensitive animal desires, of which he has barely suspected the presence in his own mind.* Hence the rule—*Never mesmerise a person of the opposite sex except in the presence of a third party.*

N. C.

Literary Notes.

The Epiphany—organ of the Oxford Mission—quotes approvingly the saying of a contemporary that the popularity of Theosophy in India is due to the fact that "it leaves Hindu habits untouched, while it fills the vacuum in the de-Hinduised (*sic*) mind; satisfying religious cravings without sacrificing social systems." Theosophy leaves modern Hindu customs alone because they are signs of a national corruption and decadence that can only be cured by "filling the vacuum" with Aryan thought and Aryan ideals.

The Reis and Rayyet—a leading native journal of Calcutta—credits Theosophy with something more than mere popularity, ascribing to it

in fact "an upheaval—a reaction in the Hindu mind," and the action is described as "not local but rousing all India."

We have received from Mr. Redway a catalogue of books on Occultism, etc., which contains several valuable works.

Several of our readers will be interested to know that the works of Eliphas Levi (in French) can still be obtained from the publisher Felix Alcan, 108 Boulevard Saint Germain, Paris. The price of the five volumes is 49f. or about £ 2 sterling. We shall be glad to procure copies for Indian correspondents.

Correspondence.

VIRGIN OF THE WORLD.

Two letters from Dr. Kingsford and Mr. Maitland respecting the critique in these pages on the "Virgin of the World" will appear, with replies, next month.

VEDIC MEDICINE.

WITHIN the last year or two a large number of Allopathic and Homœopathic physicians have joined the Theosophical Society, but no one seems to have cared to think over the subject of giving an impetus towards the extension and encouragement of the very indigenous and rational mode of treatment of the sick in tropical climates, such as India—our *Kaviraji*. It is the store-house of all kinds of healing arts. If any one takes the trouble to read even the two most precious remnants left by our ancestors, the *Charaka* and the *Sushruta*, he will be astonished to find what mental giants our forefathers were in this branch of science also. If you read the introduction of the more recent work the *Nidan*, by Madhava Kar of Bengal, you will find in it directions for administering infinitesimal doses of medicine, *i. e.*, the Homœopathic mode of medication.

It is gratifying to see that a few of our philanthropic countrymen, such as the Editors of some native papers, are taking up the question. The Editor of the *Indian Mirror*, when reviewing the first issue of the *Chikitsa Sammilani*, a monthly Medical Journal of Calcutta, and commenting on the recent proceedings of the Calcutta "Vaidya Somaj Sanrakshini Sava" and the speeches of Lord Dufferin delivered at Lahore, said much on the importance of the Vedic treatment. The Editor of the *Indian Echo* in a recent issue also remarked :—

"It is but a truism to say that European doctors have imported European diseases into the country. Ignorant of the conditions of native life—every moment of which is spent according to religious ritual—of the habits of the people, of their idea of domestic economy, and above all ignorant of their hereditary physical and spiritual constitution, the European doctors have in numberless instances destroyed numberless lives.

"The Indian woman is on the average more healthy and happy than either the European or American woman. There is a great deal of latent and indigenous medical talent in the country which is being unostentatiously utilized by people whose belief in old institutions has not yet been sapped by the pugnacious school-masters of the day."

In the November issue of the *Alpha*, a monthly magazine published in Washington (U. S. A.), a contributor writes deprecating the value of alcohol prescribed to heal diseases :—

"How much of the drunkenness and immorality of to-day is directly traceable to the ignorance of medical men who have prescribed alcohol

THE THEOSOPHIST.

[FEBRUARY

and counselled vice. But the time has passed for laying the blame of sins and shortcomings arising from ignorance to the charge of medical man or priest. In such important matters as those concerning the death of the body and the health of the soul, it is the duty of every created being who has arrived at maturity to seek knowledge for himself."

By this it is not to be understood that I am deprecating the intrinsic value of the Allopathic and Homœopathic systems. Far from it; I attach due importance to every art and science,—whether India, Europe or America be its cradle. In the *Charaka* it is said "that is the medicine and that is the true physician that can cure and eradicate disease." My basis of argument is: that as I find around me a sense of nationality daily growing among Hindus in every circle, whether political, religious or social, and efforts being made to work out reforms, not by influence from without but from within, we should spread the indigenous healing art and thus increase the importance of our own Shastras. A national reform cannot be effected unless reform and advancement are homogeneous.

I appeal through your columns to educated men in India, especially to our eminent men of Southern India, who are the custodians of our ancient sciences and philosophies, and are working hard for the regeneration of India, to devise means to unearth and bring to light authoritative and scientific books on Hygiene and Medicine, and save the Hindus, especially the orthodox class, from degeneration. The benign British Government is affording us every facility and help, and we should not lose this opportunity to do good to our Arya Vartha and her sons and daughters. Truly this is not the work of a day, but we must commence the work of regeneration from all sides in right earnest and thus show the foreigners that we are not a "motherless race."

Some time ago I contributed to a Medical Journal in the United States, America, a paper on the "Glories of Hindu Medicine," and it was published unchallenged; from this I make bold to say that if we exert our might, other nations far ahead will help us.

Thanks are due to the members of the Lucknow Branch of the T. S. for establishing and maintaining a Vedic Hospital at Lucknow. This is the only group of energetic Theosophists, as far as I know, who are doing well in this direction.

It is no exaggeration to say that the Vedic method of treatment is quite suited to our system, and to introduce foreign modes of medication is revolting when there are other means available.

JAMALPUR,
27th December 1885. }

RAJ COOMAR ROY.

 THE SADHU OF KOTACHEROO.

In the Village of Kotacheroo, in the Penukonda Taluq, Anantapur District, lives a Sadhu whom I have often seen. The age of this Sadhu is not known. Old people affirm that his present appearance—that of a man of about forty years old—has not changed since they first saw him in their infancy, fifty or sixty years ago. His name, native place and parentage are unknown. In person he is of moderate stature, rather brown than black.

He has cured many people of their maladies simply by his touch. I do not say he has cured all, but all those he has thought fit to touch, he has really cured. To obtain a touch from his hand, people come to him from different places even as far as 100 or 200 miles off. In fine he is now looked upon as a superhuman being. As I have seen him, I will describe him. The Sadhu has no hut or house. He lives in

the open air and bears heat and cold admirably. He is naked, and lives by eating any morsel which may be given him—but it is curious that he will not touch anything given grudgingly. If any one willingly offers him eatables, he takes but a morsel. The giver is said to have his or her wishes granted. The Sadhu takes no sleep and has never been known to speak.

The Mohomadens call him “Mastan Sab,” and the Hindus “Mahat-Moodoo.” The Sadhu is very simple-minded, forgiving and inoffensive, in short he is god-like.

I took with me a Brahman Theosophist to get his opinion of the Sadhu. The Brahman said that the Sadhu had practised “Yogam” for a long time, and having done that, is now undergoing an *Avasta* called “*Turayatheetam*.”

I hope some of our intelligent brothers will come to Kotacheroo to see this man, and I shall be glad to conduct them to the Sadhu if they will come to me at Penukonda. I shall be very happy to give any further details, if required.

V. R. CHAKRAVARTI, F. T. S.
Pleader, Penukonda, Anantapur District.

HUMAN AURA.

I am requested by Pandit Sashadhar Tarka Churamoni to forward the following questions to Head-quarters for answer. As the questions were put in Bengali, I give a translation in English as well as a copy.

The Pundit is a man of rising fame; he is a staunch supporter of the cause of Sanskrit revival, and tries to reconcile the teachings of our Shastras with recent scientific discoveries. He has a high veneration for our Rishis, though believing none to exist now. At one time he was our enemy, believing us to be would-be Buddhists; we have now converted him into a sympathizer, if not a friend. He has a good deal of influence at Calcutta and at some other places.

1. Has the Will force while emanating from the body a colour of its own, or is its colour seen on account of *Suksma*; elementary substances being lighted while the force moves them (or passes through them)?

2. Is the *Suksma* light which issues from the body of the same nature as our ordinary light or different?

3. Does the light called “Aura” in another language possess the same velocity as ordinary light or different?

KALI PRASANNA MUKERJI, F. T. S. (*Berhampur*.)

(1) The action of the Will force on the aura causes the latter to assume certain colours corresponding to the nature of such action.

(2) The light issuing from the body is *odic* or *astral* light, different from ordinary light. It is the light seen by sensitives around magnets, crystals, etc.

(3) The velocity is not the same.—Ed.

FOLK-LORE CONCERNING THE HAIR.

I read sometime ago in one of the old numbers of the *Theosophist* an article headed “Pain in a lost Arm.” This reminded me of a custom prevalent amongst the Hindus in our part of the country as having some affinity to the truth therein inculcated. The custom I allude to is this:—

The hairs of the children are allowed to grow from their birth until they reach the age of five years, in honor of some tutelary god or goddess. On the child reaching the fifth year of age, an auspicious day is selected in consultation with some Brahman or astrologer, and the hair is shaved off and carefully handed over to the worshipper of the god or goddess

to be preserved in some dry place somewhere in the premises of the shrine. If, however, in any particular case the hair of a child has to be cut on account of illness or other reason, the hair so removed is carefully preserved by the mother or other female guardian of the child. The belief amongst the females generally is that if the hair of a child be cut and allowed to be thrown away and thus exposed to sun and rain or thrown into a tank or river, the child is sure to catch cold or to get some other disease consequent upon such exposure of the hair in the same way as if the child itself was thus exposed. Is there any truth in this belief or is it only superstitious?

I. N. BISWAS, F. T. S.

(Bankoora).

The practice alluded to has no real value; it is founded on the magnetic connection existing between a person and his hair, etc., as is proved by psychometers who are able to describe the appearance, etc., of those whose hair they hold. There is no danger to the individual when the hair is merely thrown away as described above.
—ED.

DEATH OF THE FAMOUS "NEPALI SWAMI."

MY DEAR COL. OLCOTT.

Our Nepali Swameji is no more! Just now this sorrowful news has been conveyed to me from Lahore. He died on the 20th instant, and I cannot express how extremely sorry I am to learn this. My heart will be lightened to some extent, if you will devote some space in the *Theosophist* in his honor.

GOPI NATH.

SRINAGAR (KASHMIR,) }
26th December 1885. }

Answers to Correspondents.

P. C. MUCKERJI (*Lucknow*).—The primitive Chinese, ancient Mexicans and Peruvians, belong to the fourth root-race. The Chaldeans and Egyptians to the third and fourth races of the fifth root-race. Central Asia was the cradle land of the fifth, and Atlantis of the fourth race. Our present astronomy was derived originally from the Atlanteans. Systems of chronological calculation have been in use from the earliest times, the records being kept astronomically. For instance in an Egyptian temple you will find on the roof a diagram representing a map of the heavens at the time the temple was built. Each race gradually developed a civilization of its own built up on the ruins of the one that preceded it.—ED.

E. W. P.—Consider conscience as the beginning of the manifestation of the inner sense; then, by leading a pure life, with high spiritual aspirations, the voice of conscience will develop into a teacher and you will be able to recognise its truth by a sort of *feeling* that can hardly be explained in words. You will find that evil *as such* does not exist in nature, but it is the result of man's action—that is to say, what we are apt to call evil in nature is not so in reality when carefully analysed.

The rule in "Light on the Path:"—"Kill out the hunger for growth" refers to the hunger for *personal* growth. True growth comes by the whole man reaching out to the Infinite, and so losing the sense of separation. We often disguise personal motives by attributing some high purpose as the result aimed at.

Strict chastity is simply enjoined on those who desire a certain spiritual development, the road to which includes the getting rid of the whole personality as such, and the realisation of the higher individuality.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1886.

PORTRAIT OF MADAME BLAVATSKY.

THE following extract from *The Lady's Pictorial* (London) will interest our Indian and other readers, who do not see that periodical.

"On Saturday week last, Her Royal Highness the Princess Mary Adelaide, Duchess of Teck, and Her Serene Highness the Princess Victoria of Teck, attended by Jane, Dowager Countess of Aylesford, honored Mr. Schmiechen with a visit to his Studio, 24, Harrington Road, South Kensington. Her Royal Highness cordially expressed to Mr. Schmiechen the gratification which this visit had afforded to her.

"I am told that the Duchess was especially struck with the magnificent and life-like portrait of the famous Madame Blavatsky, which just now occupies a conspicuous corner in Mr. Schmiechen's studio. The high priestess of Esoteric Buddhism, robed in a sombre ecclesiastical-looking garb, and holding a copy of the *Theosophist* in her hand, sits in an attitude of contemplation against the appropriate background of Oriental rock temple scenery. As I am myself tolerably well acquainted with this remarkable lady, I am in a position to say that the likeness is admirable in regard both to feature and to expression.

"So also is the portrait of her friend, Madame de Novikoff, the Russian diplomatist, which forms another centre of interest in this attractive studio. Both these pictures were sent up to the hanging Committee of the Royal Academy, and were returned by that sapient and discriminating body! Had they been hung, they would undoubtedly have drawn more public attention and interest than any other portraits now at Burlington House, on account not only of their merit, but of the celebrity of the personages whom they depict.

"Mr. Schmiechen's reputation is, however, so well secured, and his future so promising, that an incident of this kind is not likely to cause him much anxiety. The Queen is well acquainted with his merit, and he has already, by Her Majesty's command, painted four portraits of members of the Royal Family: Princess Victoria of Hesse, Princess Elizabeth of Hesse (Her Majesty's grand-daughters), Princess Frederica of Hanover, and Princess Mary, Duchess of Teck. He can, therefore, well afford to wait until the contemplated Reform Bill for the Royal Academy "becomes operative."

MR. LANE-FOX'S MANIFESTO.

TO THE EDITOR, THEOSOPHIST.

DEAR SIR,—Perhaps you will permit me to point out with reference to your note to Mr. Lane-Fox's manifesto published in the December No. of the *Theosophist* that by the introduction of the expression "attain to," you make it appear as if you misconceived the purport of the sentence "the establishment * * * * of that pure and incorruptible power of intuition, &c."

It is misleading to say we can *attain to* what we are already supposed to possess in a greater or smaller degree, viz., the kindly light within the encircling gloom of the body. By "establishment," the word used by Mr. Lane-

Fox, is meant confirmation, development or encouragement, which can be sensibly applied to conscience or whatever people may choose to call the indwelling spirit which is eternally present with us.

Your truly,
D. M. S.

ALLAHABAD, 7-12-85.

The word "attain" was used in reference to the highest form of the power spoken of, which highest form is not possessed by the majority of men and that is why the word "establishment" was not quoted in our note.—*Ed.*

LONDON LODGE THEOSOPHICAL SOCIETY.

The first meeting of this Lodge for the current session took place at Queen Anne's Mansions, St. James's Park, on Wednesday evening, October 28th; Mr. A. P. Sinnett in the chair.

Mr. Sinnett opened the proceedings by reading a paper on the "Higher Self," in which he developed his views as to the relation between the "Individuality" and the "Personality" in man.

At the conclusion of the paper he referred briefly to his visit to Madame Blavatsky during the summer, and expressed his profound conviction of her entire innocence in regard to the charges recently brought against her.

Mr. Mohini then addressed the meeting on the subject of Mr. Sinnett's paper, after which the formal proceedings terminated and the meeting assumed a conversational character, lasting till a late hour.

The meeting was an open one, and there was a large attendance of visitors.

BERTRAM KEIGHTLEY,
Honorary Secretary.

ADONI THEOSOPHICAL SOCIETY.

THE following gentlemen have been appointed office-bearers in this branch :—

President :—Mr. Teruvengada Moodaliar.

Secretary and Treasurer :—Mr. C. T. Vasudevayya.

KARUR.

At a meeting held on the 18th November at the Municipal High School, it was resolved to organize a branch of the Theosophical Society at this place. A committee having been appointed to frame bye-laws, the following gentlemen were elected office-bearers :—

President : Mr. T. S. Lakshminarayan Aiyar.

Vice-President : Mr. T. Padmanabha Aiyar.

Secretary : Mr. T. R. Rama Cheedrah.

Treasurer : Mr. K. V. Narayana Iyer.

RULES AND REGULATIONS.

- (1.) The objects of the Society are the same as those of the Parent Society.
- (2.) The Society shall observe complete sectarian neutrality and strictly abstain from political discussions.
- (3.) The management of the Society shall be vested in a Committee, consisting of the following officers: a President, a Vice-President, a Secretary, a Treasurer, and three Councillors, all to be elected at the anniversary meeting of the Society. Each of them shall hold office for one year only and shall be eligible for re-election.
- (4.) The President is the chief executive authority. He shall preside in the meetings of the Society.
- (5.) In his absence the Vice-President shall act for the President. When the President and Vice-President happen to be absent in a meeting, the members present will elect one to preside.
- (6.) If an office becomes vacant, it shall be filled at a general meeting of the Society.
- (7.) The Secretary shall be the chief Ministerial Officer of the Society. He shall keep records and correspond. He shall collect subscriptions and remit the same to the Treasurer. He shall be in charge of the Library. He

shall convene meetings on the specified days. And on other days, on the requisition of the President or, in his absence, the Vice-President, or, on the requisition, in writing of any of two members.

(8.) The Treasurer shall keep accounts of receipts and disbursements and submit monthly and annual statements.

(9.) The general meetings of the Society shall be held at 4 P. M. on every Sunday for the transaction of business. After the business is over, the alternate Sundays will be devoted to study and lecture, and the remaining Sundays to public lectures connected with Theosophy.

(10.) There shall be a room and a library of the Society and the members may meet, read and discuss, every day after 7 P. M.

(11.) Every member of the Society shall have to pay a monthly subscription of not less than 4 annas for the up-keep of the Society, and it should be paid by the 15th of every month.

(12.) In admitting a member to this Branch, the rules of the Parent Society shall be followed.

(13.) All questions will be decided by a majority of votes. In cases when the members divide equally, the President shall have a casting vote.

(14.) One-half of the members will form a quorum at a general meeting and three at a meeting of the Managing Committee.

(15.) The Secretary and the President will each have authority to spend Rs. 1 and 2 respectively in emergent cases. The Managing Committee will have power to sanction expenditure up to Rs. 4 in each case. No expenditure above Rs. 4 will be incurred without the sanction of the general meeting.

(16.) In the ordinary and private meetings of the Society the admittance of non-members is prohibited.

(17.) Any alteration in the existing rules and bye-laws shall be made in a general meeting of the Society subject to the approval of the Parent Society.

Resolved, that the above rules be forwarded to the President-Founder for approval.

J. PADMANABHIA,
Vice-President.

Approved.

H. S. OLCOTT, P. T. S.
1st December 1885.

NELLORE.

THE following gentlemen have been elected office-bearers in this Branch:—

Vice-President: Mr. Parasuramanaiker.

Secretary: Mr. A. Mahadeva Aiyar.

NAGPUR.

DURING Colonel Olcott's recent tour he visited this place and founded a Branch of the Theosophical Society there.

He also delivered two lectures, one on "Theosophy" and the other on "the seven ancient Rishis and the doctrine of Karma."

Two addresses were presented to the Colonel, one in English and the other in Sanskrit.

The following are the office-bearers of the new Society:—

President: Mr. C. Narainswamy.

Secretary:—Mr. Nitya Gopal Bose.

Assistant Secretary (for Hindi): Mr. Ishri Prasad.

Assistant Secretary (for Marathi): Mr. Abaji Madho Wakadi.

RULES AND REGULATIONS.

1. The Nagpore Theosophical Society is a branch of, and subject in every respect to, the Parent Society at Adyar, Madras.

2. The Nagpore Theosophical Society is founded with the following objects:

(a). To cultivate and disseminate, as widely as possible, feelings of tolerance, benevolence and Universal Brotherhood;

(b). To encourage the study of Aryan Literature, Philosophy and Science;

(c). To promote the moral well-being and spiritual progress of the members in particular and of the people of the country.

3. The Society is open to all persons of good character without any distinction of race, creed or colour, who may sympathize with the aims and objects of the Society.

Any fellow of the Parent Society or one of its branches may be admitted as a member of this Society on being recommended by two members of this Society.

4. A knowledge of English is not essential, but every candidate for admission must possess a fair knowledge of some spoken language.

5. Application for membership must be recommended by at least two fellows.

6. An initiation fee of Rs. 10 and an annual subscription of Re. 1 in advance will be paid by new candidates joining the Society, which will duly be remitted to the Head Quarters of the Parent Society.

7. At the time of the initiation, every candidate shall be required to give, in writing, his solemn and sacred promise, and repeat the same by word of mouth before two witnesses, to the effect, that he will never reveal, on any pretext whatever, to any person, who is not an initiated member of the Society, any information, signs, or tokens which may be communicated to him under injunction of secrecy.

8. Members alone shall have the right to ask for intellectual sympathy from the Brother Theosophists.

9. Any fellow whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled, if found guilty, subject to the confirmation of the President of the Parent Society.

10. Any member desiring to sever his connection with the Society shall have the option to do so, on signifying the same in writing to the Secretary and returning the diploma of fellowship, but such severance shall, in no way, relieve him from his solemn engagements which he has entered into at the time of the initiation.

11. No member shall preach any sectarian doctrines, unless the members present are willing to hear such.

12. To carry out properly the objects of this Branch, its management is vested in the following officers:—a President, a Secretary, and two Assistant Secretaries, of whom one will act as Treasurer, to be selected annually by a majority of the members on the anniversary of the foundation of the Nagpore Theosophical Society, viz., the 1st September of every year.

13. The President of the Society shall take chair at every meeting of the Society, deliver an address at its annual meeting, giving a review of the past actions of the Society, and offering suggestions for the future guidance of the Branch.

14. In the absence of any officer or officers at any meeting of the Society, the members present shall elect one or more of them in place of the absent officer or officers.

15. The President shall have the power to nominate any member to the duties of any office vacated by death or resignation or otherwise, subject to the confirmation of the Society.

16. The Secretary shall keep records of the proceedings of the Society; keep all official letters, correspond, and shall, with the consent of the President, convene extraordinary meetings of the Society if necessary.

17. The Assistant Secretary and Treasurer shall keep correspondence in Urdu and Hindi, be in charge of the funds of the Society and keep an account, which shall be placed before the Society in the first meeting of every month.

18. The other Assistant Secretary shall keep correspondence in Mahratti and generally assist other Secretaries.

19. The meetings of the Society shall be held in the 1st and the 3rd Sundays of every month at 7 A. M. No notice of any ordinary meeting shall be issued to the members; any member who absents himself, without any sufficient and written excuse, from the meetings of the Society, for a period of two months continuously, shall, after due warning, be reported to the President of the Parent Society for indifference.

20. At the ordinary meetings of the Society, the members will communicate any useful information which they may have acquired, for the benefit of the fellows present.

1886.]

THE THEOSOPHIST.

CXV

21. Pecuniary transactions among the members of Society, as members, are strictly prohibited.

RULES AND BYE-LAWS OF THE SABITA THEOSOPHICAL SOCIETY.

(Dakshineswar).

I. The branch of the Theosophical Society formed at Dakshineswar will be called the Sabita Theosophical Society.

II. The object of the Society is to promote, to the best of its ability, the three declared objects of the Parent Society.

III. The officers of the Society will be a President, a Vice-President, a Secretary and a Treasurer, who will be elected annually.

IV. A Managing Committee, consisting of the officers and two other members, shall execute the ordinary work of the Society.

V. The ordinary meetings of the Society shall be held fortnightly at such convenient time and place as may be fixed by the Managing Committee.

VI. The Secretary with the consent of the President or, in his absence, the Vice-President shall summon any special meeting when necessary.

VII. Every candidate, before being permitted to join the Society, shall pledge himself, to the best of his power, to live a life of temperance, morality and brotherly love.

VIII. Any member found to lead a life inconsistent with the rules and objects of the Society shall be warned twice, but persisting in his course shall be reported to the Parent Society, whose decision shall be final.

IX. Five members shall constitute a quorum at a meeting.

X. Every member shall pay a monthly minimum subscription of 4 annas, which will be devoted to such purposes as the Society may think fit. Should any member be found too poor to pay the required subscription, the amount in his case may be reduced or he may be totally exempted from such payment on the recommendation of the Managing Committee.

XI. The Secretary shall keep a book to record therein the proceedings of the General and Managing Committee meetings. The book shall be open to inspection to any member and at any time.

XII. The Treasurer shall keep a regular account of the money received and disbursed on behalf of the Society, and shall submit the same to inspection to any member of the Society.

XIII. Non-Theosophists, if proficient in ancient science or philosophy, may be admitted to the meetings on the recommendation of at least two members and on a previous notice.

XIV. The rules and bye-laws are subject to revision whenever necessary.

ANANTAPUR THEOSOPHICAL SOCIETY.

On the 4th of December, under the auspices of the above Society, Mr. B. P. Narasimmiah, B. A., delivered a public lecture on "The Study of Nature" when Assistant Surgeon S. Kandayya Pillay, M. B., F. T. S., presided. The lecture was very interesting and instructive. The next day Mr. J. Srinivasa Rau of the Gooty Theosophical Society delivered another lecture in Telugu on "Who is a Brahmin and what is Brahminism?" before a large audience, when K. Ramacharlu Garu, a Sanskrit Pandit, presided. The lecturer very ably explained what makes a true Brahmin and wherein lies the excellence of Brahminism, showing how that once noble class has degenerated and how mechanically the several rites and ceremonies are now-a-days performed, losing sight of their esoteric meanings, &c., supporting his statements by apt quotations from the Gita, Upanishads, &c., &c.

V. E. SUDARSANA MUDALIAR,
Secretary.

12th December 1885.

CHINSURAH THEOSOPHICAL SOCIETY.

A meeting of the Chinsurah Branch Theosophical Society was held at the residence of Babu Kailash Chandra Mukherji, M. B., President. Besides some of the brothers of the branch, including the President and the Vice-President, brothers Sat Kari Mukherji, Sreenath Gosvami of Berhanpur and myself were

present ; among other things it was resolved to hold meetings regularly every first Sunday of the month, and to exchange copies of proceedings with Berhampur, Jumulpur, Bhagulpur and Rajshahy branches.

KALI PRASANNA MUKHERJI, F. T. S.,
Secretary, Adhi Bhoutic Bhratri
Theosophical Society, Berhampur.

AUDIPHONES.

In reply to the letter of C. K. M. in the October *Theosophist*, an American brother has kindly sent us a circular of "The Electric Aurophone" sold at 420 N. Third Street, St. Louis, Mo., U. S. A. The apparatus is said to have been tried with great success by many deaf persons who have partially or entirely recovered their hearing by its use. It is the invention of Mr. Ehrlich. Its form is that of a fan (closed) or cane and in each of these there is an "electric battery consisting of a permanent magnet within a helix of split brass, bound over by a quantity of fine copper wire properly insulated. This wire is continued in spiral form up to the orifice in the head of the Aurophone, and is separated from the head by an inner tubing which represents the opposing pole, by the rubber ring within a quarter of an inch of the orifice. When the instrument is introduced into the ear any distance past the rubber ring, the circuit is closed and the current established, mild enough not to shock the most sensitive organ, and still strong enough to affect the delicate tissues within." We fear however that the price 25 dollars (about Rs. 65) will be beyond the means of many of those in need of such an instrument. We should be very glad if some European or American reader would send us particulars of some cheaper invention.

ADHI BHOUTIC BHRATRI THEOSOPHICAL SOCIETY.

The following office-bearers and Councillors have been appointed for the year 1886 :—

Babu Dina Nath Ganguli	President.
" Borada Prasad Bagchi	Vice-President.
" Kali Prosono Mookerjee	Secretary.
" Rajkrishna Banerjee	Assistant Secretary.
" Nafar Dass Rai	Cashier and Accountant.
Pundit Keshub Chundra Bidyaratna	Librarian.

Councillors.—Babus Sat Cowry Mookerjee, Srinath Goshami, Ramakhya Prosad Ganguli, Roma Ram Sing, Rajoni Kant Chatterjee, Shama Churn Bhutta, Prosono Chundra Rai, Rajendra Narayan Banerjee.

COLONEL OLCOTT ON AGRICULTURE.

A lecture on Practical Agriculture was delivered by Colonel Olcott, at the Agricultural College, on Saturday evening, when Mr. W. R. Robertson, President of the Association, presided. There was a large gathering, including Rajah Sir T. Madava Row, K. C. S. I., Dr. G. Oppert, Mr. J. Mills, v. s., the Rev. Mr. Leadbeater, Dewan Bahadur R. Raghunatha Row, and Mr. M. Ruthnasabapathy Pillay. We may mention that at the outbreak of the American war Colonel Olcott, as agricultural editor of the *Tribune*, author of several standard agricultural works, founder of a school for the teaching of agricultural science, and American correspondent of the *Mark Lane Express*, was well-known as one of the authorities in America on this speciality, as well as one of the introducers of the Sorghum, or Chinese sugarcane, which is now one of the most important American crops. Colonel Olcott said that, in order to bring about any improvement in the agricultural system of this country, knowledge of improved methods must be diffused among the people, and he would suggest, as one of the very best means of effecting this object, the introduction of local and national Fairs, or Shows, similar to those held in the United States and in Europe, especially in England, France, Germany and Belgium. Such Fairs were also among the oldest of primitive Aryan institutions, and were mentioned in the oldest books, such as the *Mahabharata*. Their value was thoroughly known to the Aryans. As an example of the usefulness of these Fairs, he said that at the one held at Phila-

delphia in 1857, by the United States Agricultural Society, a Committee, of which he was a member, spent some three days in examining the various implements, to the number of some hundreds, in order to award premiums for the best. But when that Committee came to discuss their award, the Colonel suggested that it was impossible for the judges at any Fair to make a true report, unless they had seen the implements actually at work. He therefore proposed, as the first reformatory step, that no awards should then be made, but the Society should be urged to arrange for some public trials on a grand scale and under stringent conditions. This proposition was favourably received, and a few months after, a field trial of reapers and mowers was held at Syracuse. Up to that time, there had been no proper opportunity of comparing the relative merits of the various reaping and mowing machines in the market; but at Syracuse some two hundred patents were tested thoroughly and scientifically at all points by experts, who each reported on some one feature about which he was most capable to judge. The consequence of this trial was that, for the first time, definite scientific principles were laid down for the construction of reapers and mowers, and a complete revolution in the construction of those machines was then inaugurated. Colonel Olcott said that for the last twenty odd years he had paid scarcely any attention to agriculture, and therefore did not profess to be *au fait* as to the latest discoveries in agricultural chemistry, etc.; in fact, since his time, the whole nomenclature had changed. But there were certain general principles, like the alphabet of a language, that did not change, and to those he would confine his remarks. A man who would attempt to cultivate ground that was so rocky that no amount of labor or expense would disengage the elements of plant structure, would be the exact opposite of a "practical farmer." He would be a mere ignoramus, however much he might boast of his superior knowledge and sneer at "book-farming." The two great sources of plant nutriment were the soil and the atmosphere, and the object of practical farming was to open and disturb the compacted particles of the ground, so that the chemical agents in the atmosphere might act upon them, and make soluble what the plant-roots were fitted to absorb. By means of diagrams on the black-board, and the exhibition of a Hindu plough, he illustrated the mechanical principles involved in tillage. The test of excellence in an implement was to get a maximum of work done with the minimum expenditure of brute force. He spoke particularly about the plough, explaining its use and the points in its construction. He gave an account of an American subsoil plough, invented by his old teacher, Professor Mapes, which had proved very useful, and which closely resembled the common Hindu plough then exhibited, but was free from its mechanical defects. He described at length a method of root cultivation as used by himself upon the farm of the school above mentioned. With regard to crops, care should be taken to find out exactly what crops were best suited to the land under cultivation and to the nearest accessible market. The point to aim at was the obtaining of the greatest amount of nutrition with the least possible exhaustion of the land. What was taken from the land should be returned to it in the shape of manure, for the land was the farmer's bank. In passing, he would remark that the Indian system of neglecting cattle manure, by allowing the beasts to wander about as they choose, seemed to him a very wasteful system; were the cattle kept together in one place and "soiled," or fed upon nutritious foods grown for them, they might be made profitable through the manure alone, provided that a common-sense means for saving it were followed. He then spoke of the necessity of attending to the breeding of cattle, that by careful choice of sires and dams, cattle might be produced that, for the same expenditure in food and keep, would give far better results in speed, constitution, early maturing, milk, wool, meat and labour. He said that older than the Bible and other ancient Western books, the Hindu Shastras contained detailed accounts of agriculture and agricultural processes. There were books in Sanskrit solely devoted to manures. Yet this source of information, so precious to India, had been shamefully neglected hitherto by Hindus, and steps should be taken to find out and publish what the Shastras had to say on these points. Besides the merely material properties of plants, whether as growing in the ground, or as analysed and split up into their component elements by the chemist, there was, above and beyond all,

the mysterious, the almost inexplicable life principle as to which Western science was dumb, but which was treated of in the Shastras, together with its relation to the life-principle in man and in animals. According to Western science, there was a certain stage in which the protoplasm of an elephant could not be distinguished from that of a rice plant, and the great problem as to the cause of the differentiation that ultimately takes place in protoplasm had hitherto baffled modern scientific methods of investigation. The really practical agriculturist needed capital, either in money or in labour, but he must have intelligence to enable him to use that capital to the best advantage. He must be economical, and, above all things, temperate, for drunkenness and profligacy could only lead to ruin. There then should be combination. Individuals should combine in villages, villages in districts, districts in Presidencies, and Presidencies in the nation. He heard that an Association was being promoted that was intended to ramify throughout India, and he hoped it would soon become an accomplished fact, but to succeed there must be the right men at the head of it, men of indomitable courage and perseverance, for they were certain to meet with opposition from those who forgot that every good book on agriculture was the stored-up record of practical experience. Then there must be emigration. Where there was too much pressure on the soil in certain districts, the inhabitants of those districts must emigrate to other districts where there was less pressure and more room. And if they would not do this willingly, Government must kindly but firmly insist on their going to some place prepared for their reception, where they would not starve for want of sustenance. Another necessity was good means of transportation. It was useless to raise products if there were no accessible markets. Then he would recommend a liberal patronage of the Savings Bank. If, instead of ruining themselves by reckless expenditure for their ceremonies in order to make a great though vain show, they would save their money, then in bad years they would have a nest egg to fall back upon, and sufferings during times of famine would be greatly mitigated.

The Chairman congratulated the Association on having heard such an admirable address. His attention was forcibly drawn to Col. Olcott's excellent description of the agricultural fairs held in the United States, and to the useful work they educationally and commercially do, and he was glad to know that there was some prospect of an Agricultural Association being established in this Presidency, with branches in different parts of the country, to work on lines something similar to those of the American Agricultural Association, for he believed that the American Agricultural Show system is far more suited to the requirements of agriculture in this country than is the system on which shows are established and worked in Great Britain. Any Agricultural Association, to be successful, must be established and worked entirely by those classes which are especially interested in the land, and the Association must, as far as possible, be free from official control. Colonel Olcott had well described the deplorable condition of the ryots in many parts of India, and had quoted Dr. Hunter's statistics, showing that at certain seasons of the year a large proportion of the agricultural population do not at night know where they will get their food for the next day, but the real state of the country was unfortunately not generally so well-known as it ought to be. He begged to convey to Colonel Olcott, on behalf of that Association, their hearty thanks for his eloquent address.—*Madras Mail*.

OBITUARY.

We regret to have to announce the death of Lord Borthwick, a member of the Theosophical Society who took a warm interest in psychic science. He had long been a believer in the reality of spiritualistic phenomena though he never publicly avowed himself a spiritualist. He joined the Theosophical Society during the time Colonel Olcott and Madame Blavatsky were in Europe the year before last.

Printed by GRAVES, COOKSON AND Co. at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

ADVERTISEMENTS.

USEFUL BOOKS.

62 The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

THEOSOPHY.

	Rs.	A.
Isis Unveiled, by H. P. Blavatsky (2 vols.) ...	25	0
The Occult World, by A. P. Sinnett (4th ed.) ...	3	0
Esoteric Buddhism, by do. ...	3	0
The Purpose of Theosophy, by Mrs. A. P. Sinnett ...	2	2
Hints on Esoteric Theosophy, No. I ...	1	0
Do. No. II ...	0	8
Theosophy, Religion, and Occult Science, by Col. H. S. Olcott, P.T.S. ...	4	0
Five Years of Theosophy ...	4	4
Man; some fragments of Forgotten History, by Two Chelas in the Theosophical Society ...	2	12
The Idyll of the White Lotus, by M. C. ...	2	2
Light on the Path, by M. C. ...	0	4
Do. (for distribution) 10 for ...	2	0
The Light of Asia, by Edwin Arnold ...	2	8
The Perfect Way; or the Finding of Christ ...	9	0
Magic; or Practical Instructions for Students of Occultism ...	1	8
Thoughts on the Metaphysics of Theosophy ...	1	0
Paradoxes of the Highest Science (Unpublished Writings of Eliphas Levi) ...	1	0
Elixir of Life ...	0	5
Pearls of Truth, by the Countess Wachtmeister, F. T. S. ...	0	4
Epitome of Aryan Morals, by P. Sreenivas Row, F. T. S. ...	0	1
Do. (for distribution) 15 copies As. 8, 100 copies Rs. 3-8, 1,000 copies Rs. 35 ...	35	0
Mona Singh, by D. M. S. ...	1	0
Fragments of Occult Truth, Nos. 2 to 8 (per set of 7.) ...	0	12
Do. (mixed Nos.) 16 for ...	1	0
Report of the Ninth Anniversary of the Theosophical Society ...	0	4
Report of the Eighth Anniversary ...	0	2
Do. (for distribution) 16 for ...	1	0

RELIGION.

A Buddhist Catechism, by Col. H. S. Olcott, P. T. S. ...	0	6
Buddhism, by T. W. Rhys-Davids ...	2	0
The Bhagavad-Gita, trans. by J. Davies ...	6	0
Do. by Charles Wilkins ...	1	2
The Life of Gaudama, by Bishop Bigandet ...	15	0
Buddhist Birth Stories ...	13	0
Catena of Chinese Scriptures, by Beal ...	11	0
Dhammapada, by Beal ...	5	0
The Sankhya Karika of Iswara Krishna, by John Davies ...	4	0
The Birth of the War-God, by Kalidasa ...	3	8
The Sarva-Darsana-Samgraha, by Madhava Acharya ...	7	0
Udanavarga, by Rockhill ...	6	0
Metrical Translation of Sanskrit Authors, by Muir ...	10	0
Hindu Pantheism, by Jacobs ...	4	0
Dathavansa, by Sir Coomaraswamy ...	4	0
Philosophy of the Upanishads, by Gough ...	6	0
The Religions of India, by Barth ...	11	8
Oriental Religions, by Johnson (2 vols.) ...	15	0
Vedantism, by Babu Dvijadas Datta ...	0	3
Isavasyopanishad, translated by S. Ramaswami Iyer, F. T. S. ...	0	5
Atma Bodh, translated by B. P. Narasimiah, F. T. S. ...	0	4
The Vedantasara, Sanskrit text in Devanagari characters and translations into English, Hindi and Bengali ...	6	0

A

ADVERTISEMENTS.

RELIGION.—(Continued.)

	Rs.	A.
The Vedantasara, English translation only	3	0
Heaven and Hell, by Emanuel Swedenborg	3	0
Rational Christianity, by Hugh Junor Browne	3	12
The Virgin of the World (damaged copies)	6	0
Eleusinian and Bacchic Mysteries, by Thomas Taylor	8	0
Primitive Symbolism as illustrated in Phallic Worship, by Hodder M. Westropp	5	0
Phallicism, by Hargrave Jennings	13	8
Patanjali's Yoga Philosophy, edited by Tukaram Tatya, F.T.S.	2	6

MESMERISM.

Science and Art of Organic Magnetism, by Miss C. L. Hunt	13	8
How to Magnetize, by J. V. Wilson	1	0
Mesmerism and Clairvoyance, by J. B. Dods	1	8
Practical Instructions on Animal Magnetism, by J. P. F. Deleuze	6	0
The Text Book of Mesmerism, by Dr. Williams	2	0
How to Mesmerise, by Prof. Cadwell	1	12
Animal Magnetism, by Prof. Gregory, in 6 parts	4	0
Library of Mesmerism	10	0
Vital Magnetic Cure, by a Magnetic Physician	3	0
Philosophy of Electrical Psychology, by J. B. Dods	4	8
Artificial Somnambulism, by Dr. Fahnestock	4	0
The Modern Bethesda, by A. E. Newton	6	0

SPIRITUALISM.

People from the Other World, by Col. H. S. Olcott, P. T. S.	2	0
A New Basis of Belief in Immortality, by J. S. Farmer	1	0
Psychography, by M. A. (Oxon)	1	0
Transcendental Physics, by Zollner	3	0
Pioneers of the Spiritual Reformation	7	0
The Scientific Basis of Spiritualism, by Epes Sargent	5	0
Proof Palpable of Immortality, by do.	2	12
The Debatable Land between This World and the Next, by Robert Dale Owen	5	8
Miracles and Modern Spiritualism by A. R. Wallace	3	0
A Defence of Modern Spiritualism by A. R. Wallace	0	12

OCCULT STORIES.

Karma; a Novel in 2 Vols., by A. P. Sinnett	13	0
Across the Zodiac; a Story in 2 Vols., by Percy Greg	4	0
Mr. Isaacs, a Tale of Modern India, by F. Marion Crawford	3	8
Zoroaster, by F. Marion Crawford	4	0
Wonderful Story of Ravallette, by P. B. Randolph	5	0
Zanoni, by Bulwer Lytton	2	8
Do. ... cheap edition	0	8
A Strange Story by do.	2	8
Do. ... cheap edition	1	8
The Coming Race by do.	2	8
Do. ... cheap edition	1	8
What is the Fourth Dimension? by C. H. Hinton	0	12
The Persian King by do.	0	12
The Brother of the Shadow, by Mrs. Campbell Praed	0	12

CHARACTER-READING AND PHRENOLOGY.

Heads and Faces, by Professor Nelson Sizer (184 pp. 8vo. and 188 Illustrations—strongly recommended)	1	4
Indications of Character in the Head and Face, by H. S. Drayton, M. D.	0	12
Handbook of Physiognomy, by Rosa Baughan	0	12
How to Study Character	1	8
How to Read Character	3	0
Art of Judging Character by Handwriting	3	2
Palmistry, by Rosa Baughan	0	12
Chiromancy, by do.	1	0
Palmistry and Chiromancy (in one Vol. cloth)	2	8
Self-Instructor in Phrenology and Physiology	1	8

ADVERTISEMENTS.

CHARACTER-READING AND PHRENOLOGY.

(Continued.)

	Rs.	A.
How to Study Phrenology	0	5
A Catechism of Phrenology	1	8
Phrenology, its History and Principles	0	5
Harmony of Phrenology and the Bible	0	5

HEALTH.

A Health Catechism	0	5
The Perfect Way in Diet, by Dr. A. Kingsford	1	8
The Diet Question	0	12
The Alcoholic Controversy	1	8
The Bath, its History and Uses	0	12
Water Cure for the Million	0	8
Water Cure in Chronic Diseases, by Dr. Gully	4	8
Heredity and Responsibility in Parentage... ..	0	5

MISCELLANEOUS.

Modern India and the Indians, by Professor Monier Williams	9	0
History of Indian Literature, by Professor Albrecht Weber	7	0
The Night Side of Nature, by Mrs. Crowe	1	8
The Temple of the Rosy Cross, by Dowd	3	0
History of Magic, by Joseph Ennemoser (2 vols.)	8	0
Chaldean Magic, by Lenormant	2	8
The Rosicrucians, by Hargrave Jennings	6	0
The Conflict between Religion and Science, by J. W. Draper... ..	4	12
The Soul of Things, by Prof. William Denton	12	8
Psychometry, by Dr. J. R. Buchanan	5	12
The Theory of Evolution, by Prof. Huxley (Best modern scientific essay on the subject: strongly recommended.)	0	5
The Beginnings of Things, by Prof. Tyndall	0	12
Matter and Motion, by Clark Maxwell	0	12
The Hollow Globe	5	12
The Stars and the Earth	0	12
Pearls of the Faith, or Islam's Rosary, by Edwin Arnold	5	8
The Secret of Death, by do	5	0
Indian Poetry, by do	5	0
The Parmenides of Plato, by Thomas Taylor	0	14
Compendium of Astrology, by Narain Row	0	9
Egypt; the Wonders of the Land of the Pharaohs	6	0
Confessions of an English Hashish Eater... ..	0	12
How to Learn Phorthand, by Baker	0	12
How to Conduct a Public Meeting... ..	0	8
No Revelation Infallible, by A. O. Hume	0	1

SANSKRIT.

The 108 Upanishads, in Telugu characters (never before published in one volume)	9	0
Bhagavad-Gita, (Text only) in Devanagiri Character, (pocket edition, bound in crimson silk—a most beautiful little book)	0	6
Bhagavad-Gita in Grandha Character with Tamil Meaning for each word and sloka	4	4
Light on the Path	0	8
Primer No. 2, by Dewan Bahadur R. Ragoonath Row	0	5
Yogataravali in Telugu character	0	5

Series of Authoritative Text-Books of Adwaita Philosophy in Telugu characters as under:—

Prasnottararatnamalika	0	10
Atmanatma Vivekah	0	6
Mahavakhyā Darpanam }	0	5
Atma Bodh	0	3
Aparokshanubooti	0	5
Viveka Choodamani	1	6
Bhagavad-Gita with Bhashya		

ADVERTISEMENTS.

PUBLICATIONS IN VERNACULAR.

HINDI.

			Rs.	A.
Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S.	...	...	0	3

BENGALI.

Catechism of Hinduism, by Nobin K. Bannerjee	...	...	0	8
Tatwa-Sopana, Part I, by Syamacharan Bhatta, F. T. S.	...	...	0	5
Prasnottaramala, translated by Bholanath Chatterjee...	...	...	0	3

TAMIL.

Primer, by Dewan Bahadur R. Ragoonath Row	...	...	0	1
Light on the Path	...	...	0	4
Kyvallia Navaneetam, by Esoor Sachitananda Pillai	...	...	2	4

TELUGU.

Primer, by Dewan Bahadur R. Ragoonath Row	...	...	0	1
Light on the Path	...	...	0	6

LIBRARIES.

As the Manager of the *Theosophist* is frequently asked what books he would recommend to those forming a new Library, he has drawn up the following Lists, which, he trusts, will be found suitable. The prices include postage in all cases. It will be seen that the value of the books offered in each set amounts to ten per cent. more than the price charged for it.

Library No. I. Price Rs. 25.

Occult World.	Paradoxes of the Highest Science.
Psychometry.	Hints on Esoteric Theosophy, No. I.
Light on the Path.	Do. do. No. II.
Esoteric Buddhism.	How to Mesmerise, by Prof. Cadwell.
Buddhist Catechism.	Theosophy, Religion, and Occult Science.
Five Years of Theosophy.	Magic: or Practical Instructions for Students of Occultism.
Bhagavadgita, (Eng.) by Charles Wilkins.	

Library No. II. Price Rs. 50.

The Books of Library No. I and the following:—

Isis Unveiled.	The Idyll of the White Lotus.
Atma Bodh (English.)	

Library No. III. Price Rs. 75.

The Books of Library No. II and the following:—

Palmistry.	The Purpose of Theosophy.
Vedantasara.	Fragments of Occult Truth, Nos. 2 to 8.
Chirognomancy.	Man: some Fragments of Forgotten History.
Zanoni (cheap edition.)	The Perfect Way: or the Finding of Christ.
The Beginnings of Things.	Thoughts on the Metaphysics of Theosophy.
Epitome of Aryan Morals.	
Isavasyopanishad (English.)	
A Strange Story (cheap edition.)	
The Coming Race (cheap edition.)	

Library No. IV. Price Rs. 100.

The Books of Library No. III and the following:—

Vedantism.	The Night Side of Nature.
Mona Singh.	Water Cure for the Million.
Chaldean Magic.	People from the Other World.
The Rosicrucians.	The Temple of the Rosy Cross.
Health Catechism.	Conflict between Religion and Science.
Matter and Motion.	Heredity and Responsibility in Parentage.
Parmenides of Plato.	The Text Book of Mesmerism, by Dr. Williams.
Theory of Evolution.	
The Perfect Way in Diet.	

ADVERTISEMENT.

MR. GEORGE REDWAY,
PUBLISHER, IMPORTER, AND BOOK-SELLER,

Will be happy to mail to any address in the world his New Catalogue, in which will be found a larger number of books of interest to the student of Occultism and Archæology, than has ever before been gathered together for sale.

The books have been divided into classes, such as :—

Ancient Worships.	Magic and Magicians.	Folk-Lore.
Antiquities.	Behmen and the Mystics.	Herbs and Drugs.
Symbolism.	Koran.	Psychometry.
Mythology.	Philology.	Hermetic.
Kabbala.	Persian.	Prophets.
Rosierucians.	Arabic.	Tombs.
Freemasonry.	Stone Monuments.	Orientalia.
Flagellants.	India and the Hindus.	China.
Mysteries.	Parsees.	Physiognomy.
Oracles.	Buddhism.	Palmistry and Handwrit- ing.
Sibylls.	Hieroglyphics and Secret Writing.	Phrenology.
Round Towers.	Egypt.	Psychoneurology.
Serpent Worship.	Philosophy and Metaphysics	Theosophical.
Secret Societies.	Ethnology.	Astrology.
Assassins.	Skeptics, Jesuits, Christi- ans, and Quakers.	Alchemy.
Cabeiri.	Travels.	Demonology and Witch- craft.
Druids.	Gems and Coins.	Spiritualism.
Dreams and Visions.	Obelisks.	Mithraic Worship.
Divination.	Ancient Ceremonies.	Mesmerism.
Neo-Platonism.	Phallic Worship.	Etc., Etc.
Rabbinical.		
Gnostics.		

This collection comprises not only such rare and expensive books as Godfrey Higgins's 'Anacalypsis'; Forlong's 'Rivers of Life'; the Works of Robert Fludd, Paracelsus, and Jacob Behmen; the writings of Vaughan, the Rosierucian; tracts on Alchemy and Magic, &c., but all such indispensable books for students as Reichenbach's 'Researches,' Inman's 'Ancient Faiths,' King's 'Gnostics,' Hardy's 'Manual of Buddhism,' 'Isis Unveiled,' Barrett's 'Magus'; while the latest published works of Mr. Sinnett, Colonel Olcott, Dr. Hartmann, Mr. Hargrave Jennings, Dr. Anna Kingsford, Mr. Maitland, and other living authors, are always in stock from the day of publication.

It may be stated as a matter of fact that the advertiser's endeavour has been to offer the most extensive choice of books in the World to those interested in that class of literature of which he makes a *specialité*.

By means of catalogues carefully compiled and well printed, nearly the same advantages are given to customers in Australia, in Asia, in America, and in the extremes of Europe as to those residing in England.

All communications bearing the name and full address of the sender in plain writing will receive immediate and personal attention.

GEORGE REDWAY, 15, YORK STREET,
COVENT GARDEN, LONDON,

ADVERTISEMENT.

JUST PUBLISHED.

MANUAL OF PSYCHOMETRY.

The Dawn of a New Civilization, By Joseph Rhodes Buchanan, M. D.
 Author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education"—
 Professor of Physiology and Institutes of Medicine in four Medical Colleges suc-
 cessively from 1845 to 1881, and for five years Dean of the Eclectic Medical Institute,
 the parent School of American Medical Eclecticism—Discoverer of the Impressi-
 bility of the Brain, of Psychometry and of Sarcognomy.

This work of 500 pages, which illustrates the origin of Psychometry, its scientific
 methods and its vast range of application to the investigation of character, the diagnosis
 of disease, the exploration of physiology, psychology, geology, medicine, biography,
 history, religion, pneumatology, and destiny, is pronounced by the Banner of Light
 the most important work of the present century. To obtain copies by mail post
 paid send \$ 2-16 to the author, DR. J. R. BUCHANAN, 29 Fort Avenue, Boston, U. S. A.

BATH OCCULT SERIES.
(PROPRIETARY.)

Rosicrucian, Cabalistic, Hermetic, and Theosophic.
Memorial.

SUBSCRIPTION Edition de Luxe, unabridged (only 250 copies), of the Experimental
 Works of the late A. L. CAHAGNET, F. T. S., in four volumes, printed in
 antique type, on ribbed paper, quarto, price 6/ each.

As a fitting tribute expressive of the high, imperishable repute which the literary
 labours of this distinguished "Occult Initiate" (the *avant courier* of Modern Magnetic
 Science) permanently maintains, it is proposed to reprint them in English, by permis-
 sion, from selected French copies, specially translated for this Edition, immediately
 sufficient Subscriptions justify their publication. [Furnishing a KEY to Magical
 Art, they are indispensable to all who desire thorough practical proficiency.]

The first Volume will be edited, with a Preface, by GEO. WYLD, Esq., M. D.,
 Ex-President of the British Theosophical Society, author of "Spiritual Dynamics,"
 etc., who, commenting on the Work, says—

"Our Author has a full appreciation of Swedenborg, the most experienced and
 complete Seer and Expositor of Christian Theosophy the world has as yet found;
 this Book is still further enriched with copious quotations from many wise, deep, and
 prophetic minds and altogether can be read with deep interest and instruction."

*** As no more than the number announced will be printed, and not being
 stereotyped, immediate application is solicited, early advance, signed, and numbered
 copies being guaranteed when the subscription accompanies the order.

Address— ROBT. H. FRYAR, BATH.

ARYAN MISCELLANY.**I.—SAMHITA SERIES.**

The Brihat Samhita of Varaha Mihira.

THIS work is a complete system of Natural Astrology treating of over 100
 varieties of subjects exceedingly interesting in their nature—Solar and Lunar
 Physics, Geology, Agriculture, Architecture, Politics and the like. An English
 translation of this work is now being issued from October 1884, in monthly parts
 of 24 pages, and is expected to be finished within 1½ years.—Terms of subscription,
 payable in advance, including postage:—

Annual	Rs. 3 8 0	(India)	10s.	(Foreign)
For the complete set ..	5 0 0		15s.	"

II.—ASTROLOGICAL SERIES.

The Brihat Jataka of Varaha Mihira.

THIS celebrated work is a complete system of Astrology (Horoscopy) and is
 interesting throughout. The language is so clear and the various subjects so
 well arranged that the work can be used by persons of average intelligence without
 the help of a teacher. As the fame of the work is world-known, it is needless to
 make any remarks here. An English translation of this work is being issued from
 September 1885 in monthly parts of 24 pages, with copious notes and diagrams, and
 is expected to be finished in nine months.

For the complete work Rs. 3 (India) 8s. (Foreign).

Apply to N. CHIDAMBARAM IYER, B. A., F. T. S.

1st September 1885.

Madura, Madras.

ADVERTISEMENTS.

THE ASTROLOGICAL LIGHT.

A MONTHLY Magazine in English entitled "THE ASTROLOGICAL LIGHT," containing systematic, practical and detailed instructions for calculating nativities, answering horary questions from Ramal, Kairal, Punch, Paxee, and other branches of Hindoo Astrology, will be started from 1st January next, or as soon as 400 subscribers have been secured.

Terms of Subscription including postage.					India.		Foreign.	
					RS.	A. P.	s.	d.
Annually in advance	...	...	...	...	5	6	0	8
Do. arrears	...	...	...	...	6	6	0	9
Half-yearly in advance	...	...	...	...	2	11	0	4
Do. arrears	...	...	...	...	3	3	0	4
Single copy	...	...	...	...	0	8	6	0

As only a limited number of copies will be printed, intending subscribers are requested to kindly apply early to

NARAYAN GOVIND ROW, F. T. S.,

POONA, }
18th October 1885. }

Editor of the Astrological Light,
Nana's Piet, House No. 284, Poona.

THE WONDERFUL MEDICINES

To be had of the proprietor, T. SAMMI—Gooty. "Good and cheap" is the best of Recommendations.

INDIA FOR INDIANS.
"TEMPORA MUTANTUR."

T. S. ANNUAL FOR 1886, 9 AS.
Is a useful Book in any house.

Indian Ointment for Aches, Pains, Sores, Bruises, Piles &c., Recommended ... 8 As.
Cashaya, for Neuralgia, Cholera, Diarrhoea, Dysentery, Scorpion Stings, Headaches, &c. Highly recommended ... 8 As.
Pills, Purgative and antibilious ... 8 As.
Savukiana; or Health Restorer ... 1 Re.
Gon. Specific in Oils, For Chronic Cases ... 3½ Rs.
Best Rose Water—Ghazipur ka ... 8 As.
Sandal and other Hair Oils—for Hindus ... 1 Re.
Tooth Powder (Rose and Cinnamon.) veg. prep. ... 8 As.
Cough Syrup very nice for children. ... 1 Re.
Blood Purifier made from Indian Sarsap... ... 8 As.
Jhara Nivarthi For fever, and is recommended ... 8 "
Hair Renewer For growth and coloring ... 1 Re.
Diabetes and Spleen Remedy, each... 2 Rs.
Asthma Remedy is worth a trial ... 2 "
Please Send for List Gratis
Packing and Postage, extra.
Cheap Reynolds Novels—Watches &c. can be had. Under Hindu Patronage.

NUMEROUS TESTIMONIALS.

Dismiss your doubts. Enquire about these Medicines and know for your self that they are good. Read the Testimonials and be convinced that these remedies are worth a trial. NATIVES OF INDIA should be glad of the opportunity of good and cheap Medicines. OINTMENT, CASHAYA, and PILLS, should be in every house.

Letters promptly answered—Enclose Stamp for reply.
Special attention of our Noblemen and Rajahs is called to our CATTLE MEDICINES, and their orders are solicited.

Please try these. { The Stable Requisites. } N.B.—Large orders save postage and win a prize.
Cattle Ointment ½ lb. tin 3 Rs.—1 lb. 5 Rs.
Do. Mixture. Bottle. 1½ Rs.

N. B.—Orders above 20 Rupees sent by Rail free—Orders above 50 Rupees will have something enclosed free—a Watch, a Gold or Silver Coin, a book, Photo, or other present as a gift. Tell all your friends, please, about T. Sammi.

ADVERTISEMENTS.

NEWSPAPERS.

The Indian Mirror. The only Native daily paper in India—most extensively circulated. Rates of Subscription, payable in advance:—CALCUTTA, annually, Rs. 24: for one month Rs. 2-8-0: MORUSSIL, annually, Rs. 32: for one month Rs. 3-6-0: FOREIGN, annually, via Brindisi, Rs. 64-10-0. Casual Advertisements, 2 Annas per line, but no charge less than Re. 1. Special contract rates on application. All remittances to be made payable to Babu Norendro Nath Sen, Proprietor, *Indian Mirror*, Calcutta.

Bharati. A High Class Monthly Magazine in Bengali, edited by Srimata Svarna Kumari. *Bharati* contains notes on Society, Politics and Literature, and receives contributions from the very best writers of the day: indeed the scientific, philosophical, and psychological articles, written popularly, in the simplest language, by eminent authors, form by no means the least attractive feature of the journal. Annual Subscription, Town Rs. 3. Mofussil Rs. 3-6. All remittances to be made payable to Babu Satish Chandra Mukerji, Kasiabagan Garden House, Ultadighi, Calcutta.

The Amrita Bazar Patrika. Published every Thursday. Rates of Subscription in advance:—Annually, Rs. 10; half-yearly, Rs. 5-8; quarterly, Rs. 3-6; all inclusive of postage. Rate of Subscription in arrear:—Annually, Rs. 12. Apply to the Manager, Bagh Bazaar, Calcutta.

The Tatvavivechaka. Published on the 21st of every Month. This interesting Marathi Magazine contains a free translation of selected articles from the THEOSOPHIST. Subscription Rs. 4 per year, and Annas 8 per copy including postage. Specimen copy supplied on receipt of Annas 8. *No name entered until the cash is received.* ADDRESS:—Manager, Tatvavivechaka, Poona Vaibhav Office, Poona.

The Sudesa Nesan. The only cheap Tamil weekly Newspaper; devotes nearly a column of every issue to Tamil translations of extracts from the "Theosophist," &c. Subscription, annual Rs. 3-8-0; half yearly 1-12-0; quarterly 1-0-0; single copies 0-1-6. Apply to P. T. ARAVAMUTHIENGAR, Proprietor "Sudesa Nesan," Negapatam.

The Jamai-Ul-Uloom (a monthly Urdu Journal), published under the auspices of the Atma Bodh Theosophical Society of Moradabad, contains a free translation of selected articles from the *Theosophist* and other Theosophical writings, as well as original articles on subjects connected with Theosophy. The yearly Subscription including postage is Rs. 2 if paid in advance and Rs. 4 in arrear. All communications and remittances to be addressed to Babu Kálka Pershád, F. T. S., Manager, Mohalla Kanoogo, Moradabad, N. W. P.

Karnataka Prakasika. A weekly Anglo-Canarese paper. Rates of Subscription. English and Canarese—per annum Rs. 10. English alone, per annum Rs. 6, Canarese alone per annum Rs. 6. Apply to the Editor, No. 44, Hospital Road, Pettah, Bangalore.

Light. A weekly Journal advocating the cause of Modern Spiritualism. It is among the ablest of its class. Subscription, Rs. 12.

The Banner of Light. The oldest Journal in the world devoted to Spiritualism. Circulates (weekly) in every country. Luther Colby, Editor; Isaac B. Rich, Publisher. Contains forty columns of original matter; one leading feature being messages from the spirits of the dead to living friends. Price, Rs. 11-12-0 per annum.

The Harbinger of Light. A monthly Journal devoted to Zoistic Science, Free-thought, Spiritualism, and the Harmonial Philosophy. Published at Melbourne, Australia, by W. H. Terry. Subscription, Rs. 5.

The Religio-Philosophical Journal. Jno. C. Bundy, Editor. A large 8 page weekly journal, devoted to the religious and scientific aspects of Spiritualism. A world-wide circulation. Subscription, Rs. 9.

Psychische Studien. A monthly Journal (in German). Devoted to the investigation of the unexplained phenomena of Psychic Life. Edited by the Hon. Alexander Aksakof, and contributed to by the most eminent German Scientists. Price, Rs. 7-8-0.

Revue Spirite (in French). A monthly Journal of Psychological Studies, founded by Allen Kardec in 1858. Price, Rs. 8-2-0.

La Chaine Magnetique (in French). A highly interesting monthly journal. Organ of the Magnetic Societies of France. Price Rs 5,

THE LATEST AMERICAN INVENTION.

THE VICTORY OF ELECTRICITY.

Since Electricity has been applied for lighting purposes, all efforts of inventors have been directed to construct a lamp for general domestic use. The reason why this problem has still now not been solved, is that none of the inventors could rid themselves of the idea of gas lighting, and that all have adhered to the system of producing the Electricity in some central place, or by large machinery, instead of first laying down the principle that a Lamp which should ever become generally useful and popular, must be portable, like an Oil Lamp, and contain the generator of Electricity in itself, *i. e.*, in the foot of the Lamp.

The Norman Electric Light Co., has at last succeeded in completely realizing this ideal of Electric Lighting, and there is no doubt that this most important invention will bring about a complete revolution in all branches of lighting.

Our Electric Lamp *needs neither Machinery, Conductors, nor any expensive outlay, and is neither complicated, nor disagreeable in manipulation*; all that is necessary is to refill it every four or five days with acid. *The cost of lighting will be as cheap as gas* ($\frac{1}{4}$ cents per hour), and it has before the latter the immense advantage of neither producing heat, smoke nor carbonic acid, owing to which the air is not impured, and remains at the same degree of temperature. It is further, absolutely inodorous, and does not need to be kindled by match, or otherwise, but simply by turning the key, thus *avoiding all danger of fire, explosion or suffocation*, as in the case of gas, if the key is left open; and it must be conceded that this advantage alone is invaluable. It is further preferable to any known kind of lighting for the following reasons:

- (1.) Its manipulation is so simple that any child can keep it in order.
- (2.) That the Lamp is portable, and can be removed like any Oil Lamp, from one place to another.
- (3.) That it neither requires the disagreeable fixing of the wick, or the cleaning of the cylinder, as in the case of Oil Lamps.
- (4.) That the light produced is a soft and most steady one; that it never flickers, and the flame, though being equal in power of lighting to gas, can be regulated to any degree.
- (5.) That *every danger of fire is absolutely excluded*, as the light will extinguish immediately, if by any accident the glass surrounding the burner should be broken.
- (6.) That it will burn, even in the strongest wind, completely unaffected, thus being invaluable for illuminations, lighting of gardens, corridors, etc.

This Lamp is constructed for the present in three different sizes:—

A, small size. Height of complete Lamp, 14 inches weight, about 5 pounds; for lighting rooms, cellars, storage houses, powder magazines (or similar places, where explosives are kept), coaches, illuminations, gardens, mines, or any other industrial purpose. Price Rupees 15. Per Lamp, delivered free to any part of the world.

B, medium size. Serves all domestic purposes for lighting rooms, houses, etc. This Lamp is elegantly decorated, and has removable white ground Glass Globe.

Price, per Lamp (inclusive of Bronze Foot and Globe, richly and elegantly constructed). Price Rupees 30, delivered free to any part of the world.

C, Grand size for Parlor, Hall, Saloon, Public Building, &c. The Lamp gives a most brilliant and steady light, has large removable white Globe, decorated most tastefully, and the workmanship is both first-class and elegant. Price Rupees 65.

Foot of Lamp in either Bronze, Japanese, Faience or Silver Oxide.

Any special size or design made to order. Estimates furnished.

All Lamps are ready for immediate use, and will be sent, securely packed in strong wooden box, with printed directions for use, a quantity of chemicals sufficient for several months' lighting, and one extra burner for size A, and two for sizes B and C. The necessary chemicals can be purchased in any Drug Store, in even the smallest village.

Every Lamp is accompanied by a written guarantee for one year, and will be exchanged, or money refunded, if the same should not give complete satisfaction.

On all orders for six Lamps and above, a discount of six per cent. will be allowed. No orders from abroad filled, unless accompanied by a remittance to cover the amount, or first-class references on a New York or Philadelphia house.

The best method of sending money is by draft on New York, which can be procured at any Banker, and everywhere, or enclose the amount in Bank notes, gold coins, or postage stamps of any country of the world.

All orders, the smallest, as well as the most important, will receive the same particular attention, and will be forwarded without delay.

Our Electric Lamps are protected by law, and all imitations, and infringements, will be prosecuted.

Agents, Salesmen on Commission, and Consignees for our Lamps, wanted everywhere. No special knowledge or capital required.

A fortune to be made by active persons.

ADDRESS:

THE NORMAN ELECTRIC LIGHT Co.,
Philadelphia, U. S. of America.

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperament and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the sciences of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (more matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves its title of "The Wonderful Story;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Zoroaster, a high-class Occult Story by F. Marion Crawford, author of the well-known "Mr. Isaacs." It was so fully reviewed in the December Magazine that no more need be said here.

The Brother of the Shadow. A very interesting story, illustrating the terrible dangers of phenomenal mesmerism, and the result of a deviation into the Left-Hand Path. Its descriptions are extremely correct as far as they go, and it may be recommended as a powerful warning against impurity of motive.

What is the Fourth Dimension? and **The Persian King,** by C. H. Hinton. So full a review of these interesting scientific romances appears in the Magazine for this month that it is unnecessary to say more here.

BOOKS EXPECTED DURING THE MONTH.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaiseshika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kumârasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and complete survey of Sanskrit literature extant, though unfortunately somewhat partial—especially as to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Malavika*, the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the author of *The Light of Asia*, whose name needs no introduction to lovers of high poetry.

Intending purchasers of any of the above books should apply early, as orders will be executed strictly in rotation as received, preference being given to those accompanied by remittance.

The Theosophical Society.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April 3rd, 1905. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pāli, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man. No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Theosophical Society is composed of students, belonging to any religion in the world, or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the DIVINE WISDOM, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

The Head-quarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of one hundred and twenty-nine acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work.

Many branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27, 1907, 905 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1905 where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras, S., or to the General Secretaries of the Sections, &c., as follows:

In Great Britain, apply to Miss Kate Spink, 28, Albemarle Street, W., London. In Scandinavian countries, to Arvid Knös, Engelbrechtsgatan, 7, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 59, Avenue de La Bourdonnais, Paris. In India, to Upendranath Basu, Benares City, U. P.

In America, to Dr. Weller van Hook, 103, State Street, Chicago, Ill. In Australia, to W. G. John, Hoskins' Buildings, Spring St., 37, Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Prof. O. Penzig, 1, Corso Dogali, Genoa. In Germany, to Dr. Rudolf Steiner, 17, Motzstrasse, Berlin, W. In Cuba and Costa-Rica, to Señor J. M. Massó, Apartado, 365, Havana, Cuba. In Hungary, to Nagy Dezzo, VI., Izabellastrasse 45, Budapest. In Finland to Pekka Ervast, Aggelby, Finland. In Ceylon, to Mrs. M. M. Higgins, Musaeus School for Buddhist Girls, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo. In South America, to Commandant F. Fernandez, 2927, Calle, Cordoba, Buenos Aires. In S. Africa, to Mr. Henri Dijkman, P. O. Box 645 Pretoria, Transvaal.

SHORT FORM OF BEQUEST.

"I give and bequeath to the Theosophical Society registered and incorporated at Madras, India, April 3rd, 1905, the sum of . . . to be paid within . . . months after my decease (free of duty) exclusively out of such part of my estate now hereby specifically disposed of as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

- London.**—Theosophical Publishing Society, 161, New Bond Street, W.
New York.—Theosophical Publishing Society, 65, Fifth Avenue.
Boston.—Mrs. Holbrook, 1054, Walnut St., Newton Highlands.
Chicago.—Theosophical Book Concern, 26, Van Buren St., Room, 426.
Paris.—Libraire, Avenue de la Bourdonnais, 59.
Milan, Italy.—Ars Regia, Dr. G. Sulli Rao, Corso Magenta 27.
San Francisco.—Miss J. C. Brodie, 330, Market Street.
Australia.—Manager, Book Depot, Hoskins' Buildings, Sydney.
New Zealand.—C. W. Sanders, His Majesty's Arcade, Queen St., Auckland.
The Far East.—Kelly and Walsh, Singapore, Shanghai and Yokohama.
West Indies.—C. E. Taylor, St. Thomas.
Ceylon.—Peter de Abrew, No. 40, Chatham St., Fort, Colombo; or,anager of the *Buddhist*, 61, Maliban Street, Pettah, Colombo.

PERIODICALS IN ENGLISH.

The Theosophist.

Founded by H. P. Blavatsky and H. S. Olcott; Edited by ANNIE BESANT.
 Published at the *Theosophist* Office, Adyar, Madras, S., 12 Shillings or Rs. 8, in advance.

The Theosophical Review.

Founded by H. P. Blavatsky; Edited by G. R. S. MEAD.
 Published by the Theosophical Publishing Society, 161, New Bond Street, London, W., 12 Shillings or Rs. 10 a year, in advance.

Theosophy in India.

The Monthly Organ of the Indian Section, T. S., Benares. Indian Subscription Rs. 3. Foreign 4s.

The Theosophic Messenger.

The Monthly Organ of the American Section, T. S.; Editor, No. 4, Ritchie Place, Chicago, Ill., U. S. A., Rs. 3 per annum.

The Vahan.

The Monthly Organ of the British Section, T. S., 28, Albemarle St., London, W. Rs. 2-4-0 per annum.

Theosophy in Australasia.

Published at the Head-quarters of the Section, Hoskins' Buildings; Spring Street, Sydney, N. S. W., Australia. Annual subscription, Rs. 4.

New Zealand Theosophical Magazine.

Published at the Head-quarters, 37, His Majesty's Arcade, Queen St., Auckland. Rs. 3.

The Lotus Journal (for Young People).

7, Lanhill Road, Elgin Avenue, London, W.; Rs. 3 per annum.
 The above Magazines, and all new books announced in them, may be subscribed ordered through the Manager of the *Theosophist*.

Theosophical Society, Benares City, U. P. In America, to Dr. Weller and Hook, 103, State Street, Chicago, Ill. In Australia, to W. G. John, Hoskins' Buildings, Spring St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, 37 His Majesty's Arcade, Queen Street, Auckland. In Italy, to Prof. O. Penzig, 1, Corso Dogali, Genoa. In Germany, to Dr. Rudolf Steiner, 17, Motzstrasse, Berlin, W. In Cuba and Costa-Rica, to Señor J. M. Masó, Apartado, 265, Havana, Cuba. In Hungary to Nagy Dezso, VI., Izabellastrasse 45, Budapest. In Finland to Pekka Ervasti, Aggelby, Finland. In Ceylon, to Mrs. M. M. Higgins, Musaeus School for Buddhist Girls, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo. In South America, to Commandant F. Fernandez, 2927, Calle Cordoba, Buenos Aires. In S. Africa, to Mr. Henri Dijkman, P. O. Box 645 Pretoria, Transvaal.

SHORT FORM OF BEQUEST.

"I give and bequeath to the Theosophical Society registered and incorporated at Madras, India, April 3rd, 1905, the sum of to be paid within months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

- London.**—Theosophical Publishing Society, 161, New Bond Street, W.
New York.—Theosophical Publishing Society, 65, Fifth Avenue.
Boston.—Mrs. Holbrook, 1054, Walnut St., Newton Highlands.
Chicago.—Theosophical Book Concern, 26, Van Buren St., Room, 426.
Paris.—Libraire, Avenue de la Bourdonnais, 59.
Milan, Italy.—Ars Regia, Dr. G. Sulli Rao, *via* Carroccio 8 a, Corso Magenta 27.
San Francisco.—Miss J. C. Brodie, 330, Market Street.
Australia.—Manager, Book Depot, Hoskins' Buildings, Spring St., Sydney.
New Zealand.—C. W. Sanders, His Majesty's Arcade, Queen St., Auckland.
The Far East.—Kelly and Walsh, Singapore, Shanghai and Yokohama.
West Indies.—C. E. Taylor, St. Thomas.
Ceylon.—Peter de Abrew, No. 40, Chatham St., Fort, Colombo; or, Manager of the *Buddhist*, 61, Maliban Street, Pettah, Colombo.
Amsterdam.—Theosophische Uitgeversmaatschappij, Amsteldijk 76.

PERIODICALS IN ENGLISH.

The Theosophist.

Founded by H. P. Blavatsky and H. S. Olcott; Edited by ANNIE BESANT.
 Published at the *Theosophist* Office, Adyar, Madras, S., 12 Shillings or Rs. 8, in advance.

The Theosophical Review.

Founded by H. P. Blavatsky; Edited by G. R. S. MEAD.
 Published by the Theosophical Publishing Society, 161, New Bond Street, London, W., 12 Shillings or Rs. 10 a year, in advance.

Theosophy in India.

The Monthly Organ of the Indian Section, T. S., Benares. Indian Subscription Rs. 3. Foreign 4s.

The Theosophic Messenger.

The Monthly Organ of the American Section, T. S.; Editor, No. 4, Ritchie Place, Chicago, Ill., U. S. A., Rs. 3 per annum.

The Vahan.

The Monthly Organ of the British Section, T. S., 28, Albemarle St., London, W. Rs. 2-4-0 per annum.

Theosophy in Australasia.

Published at the Head-quarters of the Section, Hoskins' Buildings, Spring Street, Sydney, N. S. W., Australia. Annual subscription, Rs. 4.

New Zealand Theosophical Magazine.

Published at the Head-quarters, 37, His Majesty's Arcade, Queen St., Auckland. Rs. 3.

The Lotus Journal (for Young People).

7, Lanhill Road, Elgin Avenue, London, W.; Rs. 3 per annum.
 The above Magazines, and all new books announced in them, may be subscribed for or ordered through the Manager of the *Theosophist*.

The Theosophical Society.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April 3rd, 1905. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pāli, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following :—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Theosophical Society is composed of students, belonging to any religion in the world, or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the DIVINE WISDOM, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

The Head-quarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of one hundred and twenty-nine acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work.

Many branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27, 1907, 905 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters ; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1905 where all necessary information with regard to joining the Society, &c., will also be found : to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras, S., or to the General Secretaries of the Sections, &c., as follows :

In Great Britain, apply to Miss Kate Spink, 28, Albemarle Street, W., London. In Scandinavian countries, to A. Zettersten Engelbrechtsgatan, 7, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to M. Charles Blech, 59, Avenue de La Bourdonnais, Paris. In India, to Upendranath Basu, or K. Narayanaswami,

ॐ



THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 78.—MARCH 1886.

	PAGE.
I. The Vedas	345
II. Have Animals Souls?	348
III. Unpublished Writings of Eliphas Levi	355
IV. The Spenta-Mainyus and the Anra-Mainyus.	359
V. "Know Thyself."	364
VI. The Sarthhanthikopadesa Vakyams, or Prac- tical Instructions to a Student of Raja Yog	371
VII. A Tardy Release	374
VIII. The Occultist's First Rule	382
IX. The Crest-Jewel of Wisdom	385
X. A Theosophical Fable	390
XI. Light on the Path	392
REVIEWS: Journal of a Visit to England in 1883; Henri Frederic Amiel;	405
LITERARY NOTES	409
ANSWERS TO CORRESPONDENTS	409
CORRESPONDENCE: "The Virgin of the World;" Theosophy; Hindu Medicine	410
SUPPLEMENT	cxix—cxxii

MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

MDCCCLXXXVI.

NOTICE.

The Theosophical Society, as such, is not responsible for any opinion declaration in this or any other Journal, by whomsoever expressed, contained in an official document.

The *Theosophist* will appear each month and will contain not less than 64 pages of matter. The magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; all contributions on these subjects will be gladly received. All Literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

No anonymous documents will be accepted for insertion. Contributors are requested to forward their MSS. in the early part of the month, so as to allow the Editor plenty of time for correction and arrangement. Writers of contributed articles are alone responsible for opinions therein stated.

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:

London.—George Redway, 15, York St., Covent Garden—Bernard Quaritch, 15, Piccadilly
Miss Arundale, 77, Elgin Crescent, Notting Hill.

Paris.—Georges Carré, Boulevard Saint Germain 112.

New York.—The Fowler and Wells Co., 753, Broadway.

Boston.—Colby and Rich, Bosworth Street.

Chicago.—J. C. Bundy, La Salle Street.

Cincinnati.—St. George Best, 356½ George Street.

Australia.—W. H. Terry, 84, Russell Street, Melbourne.

China.—Kelly and Walsh, Shanghai.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon.—J. R. DeSilva, Surveyor General's Office, Colombo.—Don Timothy Karunaratne, Kandy.

India.

Calcutta.—Norendro Nath Sen, *Indian Mirror* Office.

Bombay.—Tukaram Tatyia, 23, Rampart Row, Fort.

Madras.—L. Venkata Varadarajulu Naidu, Royapetta High Road.

Rangoon.—Norman Duncan, Superintendent Fire Department, Dalhousie Street.

Lucknow.—Pandit Jwala Prasad Sankhadhara, Kaisarbagh.

Jubbulpore.—Kalicharan Bose, Head Master City Aided School.

Bhagalpore.—Ladli Mohun Ghose, Medical Practitioner.

Combaconum.—K. Narainasami Ayer, Pleader.

Trichinopoly.—Pagadala N. Muthusami, the Arya Vilas, Teppakulam.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India		
Ceylon		
China and Japan	Re. 1	Rs. 8.
Australasia		
Europe and Cape Colonies	2 s.	£ 1.
America	50 c.	\$ 5.

All Subscriptions are payable in advance.

Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques should be made payable to the Manager *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras.

ADVERTISEMENTS.

Advertisements will be inserted at the undermentioned rates:—

	Single Insertion.	Six Months.	Twelve Months.
	Rs.	Rs.	Rs.
One Page	5	27	50
Three-quarters of a Page	4	22	40
Half	3	17	30
Quarter of a Page	2	11	20

Apply to the Manager, *Theosophist* Office, Adyar, Madras

ओं

THE THEOSOPHIST.

VOL. VII. No. 78.—MARCH 1886.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares]

THE VEDAS.

THE real signification of the Vedic mantras is as yet a mystery to the thinkers and philosophers of our age. The Western Orientalist considers them to be the offspring of the powerful imagination of the simple-minded Indo-Aryan bards in those prehistoric ages when they first entered this country from their primitive abode in Central Asia. Many of our countrymen also, following the lead of Europeans in this as in other matters, have persuaded themselves that there is nothing deeper in these sacred mantras. Professor Max Müller considers the mantras (Rigs) to be nothing more than poetical allegories of ordinary natural phenomena of every-day occurrence, such as dawn, sunrise, twilight, night, frost, etc. Other scholars consider them to be prayers to the elements deified as powers of nature. The orthodox Hindus, however, regard the Vedas as containing the true wisdom revealed to the sages of ancient India, and the unfailing repository of information about nature's laws in all their departments. Though they have firm faith in the infallibility of the Vedas, there are now-a-days but few amongst them who can explain their true meaning. From their literal signification the mantras do not indeed seem to be anything more than prayers to the deified elements, such as one might expect to hear from the lips of the simple-minded and imaginative Aryan of prehistoric times. The reality however is something far different. An endeavour to completely unravel the mystery of the Vedas would require a thorough knowledge of the Vedic Philosophy without which any attempt to solve the problem cannot but be abortive. The Hindus, it is well known, believe that the human being is a microcosm. They hold that all the natural phenomena that take place in the visible universe have their actual origin in the astral world, and that a man can easily

understand and explain them if he but understands his own astral nature sufficiently well to be able to place himself *en rapport* with the subjective world. A man by gradual training may acquire powers which modern scientists are at present unable to comprehend. That the attainment of some such powers is not a myth but a fact, is now admitted by those who have come into contact with the Society for Psychical Research lately established in London.* As for the Hindus, they have all along held that the amount of power a man may acquire by undergoing a regular course of training (this power being of course occult to the generality of mankind), is actually unlimited; so much so that he may even ultimately identify himself with Brahm the infinite cause of the universe. In the process of this training the Yogi or Rishi, by whatever name he may be called, identifies himself with the forces of nature and brings them under the control of his intelligence. These are the powers that guide the five *Bhuts*—*Akas*, *Marut*, *Tej*, *Apa* and *Kshiti*,—the principles or *upadans* that have, by their combination, given birth to the universe, and have established that affinity between our astral and corporeal senses by which we are enabled to comprehend the existence of the phenomenal world. The *Akas* principle has a certain property by which it directly acts on the organ of hearing and produces the perception of sound. *Marut* has similarly the property of producing the sensation of touch by its direct action on the skin (*Tragendreeyam*). *Tej* or the light principle produces the idea of vision. *Apa* that of taste, and *Kshiti* that of smell. As we have only five senses for the comprehension of the existence of objects (muscular pressure being considered as included in touch), there can be but five principles in nature, that, in contact with the five senses, can give rise to five kinds of perception; so that there is nothing in the universe, the macrocosm, which is not to be found in the man, the microcosm. Two other principles are supposed to enter into the composition of the universe. These are *mahat* and *atma*, and their action is on the inner senses. *Mahat* acts on the *buddhi* (intellect) and enables a man to distinguish truth from non-truth, and *atma* establishes *jnan* (wisdom), the knowledge of the absolute truth, the Parabrahm. The presiding powers of these seven principles are Brahma, Savita (sun), Indra, Vayu, Agni, Varuna and the Ashins. Brahma or Paramatma is the devata or presiding deity of the *atma* principle, Savita of *mahat*, Indra of *akas*, Vayu or the *Maruts* of the *marut* principle, Agni of *tej*, Varuna of *apa*, and the Ashins of *kshiti*. The *Karmakānda* of the Vedas treats of the laws of the five principles that have affinity with our outer senses, whereas the *Jnan Kānda* of the *Upānisads* treats of the other two by which *mukti* or salvation can be obtained, and only so much of the general laws of the other five as is necessary for the attainment of the knowledge of the truth. The Brahman, on initiation, possessed of the sacred fire, the inner light, gradually develops his senses by

* We presume our correspondent refers to the phenomena of Thought-transference and Mesmerism, for, so far as we know, the S. P. R. does not claim to be in a position to prove the existence of specific occult powers in man.—Ed.

1886.]

occult education, obtains knowledge of the principles that act on them and acquires power to control and manipulate the forces at his will, and when he has thus identified himself with any such natural forces, he is known as the Rishi of that power or principle. The mantras are the words uttered in invoking the powers, and the particular power that is invoked is called the devata of the mantra. The Chhandra of the mantra is the rhythm of respiration and sound with which that incantation is pronounced, and is in harmony with the rhythms in which the power acts in nature, fulfilling the particular purpose for which the invocation becomes necessary. Thus in order that we may have the power to manipulate the forces for our terrestrial wants, it is necessary that we should first understand the principle we invoke, the Devata or the power of that principle, its Rishi, its Chhandra and the purposes for which it may be employed. Every one of these is absolutely necessary for the invocation of the power we want to control. To understand the Rishi is to understand the way in which he identifies himself with the force in such a manner as to exercise full control over it. To understand the Chhandas is to pronounce the invocations in such rhythms as will harmonize with those in which the forces act in nature, on the astral plane, to produce the results for which we invoke them. The counterparts of all natural principles being already in existence in our own astral body, we, by controlling our own astral self, can easily gain control over the forces that act in the phenomenal universe. The process by which this control is acquired is called *jagna*, the most usual form of which is by igniting a fire and pouring ghee (clarified butter) or other material over the flame. It is merely a contrivance to develop in ourselves a power that will enable us to control natural forces. All this may, in this age of experimental science, be looked upon as no better than a product of the diseased imagination of a maniac, but nevertheless there was a time in India when sages actually had recourse to such occult practices for the timely production of rain, the stoppage of hail, lightning, thunderbolts, heavy storms, etc. Modern scientists are acquainted only with the physical phases of these powers, and have thus been able to manipulate them for our earthly benefits by employing the powers of water, wind, light, heat and electricity merely as motive powers, transmitters of sounds, curative agents, and so on; but the method of controlling their astral phases for our material welfare has not only been forgotten, but is considered something inconceivable and thus impossible, although there are ample proofs of the fact that the ancient Aryan sages were thoroughly skilled in this art in their so-called primitive stages of civilization. There is a fundamental difference between the method adopted by the ancient Aryans and that employed by modern scientists to get at the truths of nature. As a consequence of this radical difference of method, the former used to acquire powers by the gradual development of the human senses without external aid; while the latter endeavour to increase the range of the senses by bringing material instruments to perfection. In former times a physician would but so develop his faculty of

perception as to be able to diagnose a disease by simply feeling the patient's pulse, while in this age he would prefer to sharpen his observations by the use of instruments, such as the thermometer, stethoscope and sphygmograph. The ancients developed their clairvoyant vision in order to gain a knowledge of planets, of other spheres, or of such minute objects as are not visible to the eye, while the moderns make powerful telescopes, spectroscopes and microscopes for similar purposes. The whole mode of procedure being so widely different, it is no wonder that scientists of our age ridicule what we Hindus believe to be the truths of occult science.

A BRAHMAN.

HAVE ANIMALS SOULS?

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

THE destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is a *Force*."

"It is well established that the soul of the animal," says their echo De Mirville,—"*was produced by the earth*, for this is Biblical. All the living and moving souls (*nephesh* or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; *i. e.*, from its immaterial force, as all forces are...those of the *sea*, of the *air*, etc., all of which are those *Elementary Principalities* (*principautés élémentaires*) of which we have spoken elsewhere."*

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force,"—he says—that "we are asked to annihilate, the most *substantial* force on earth, called *animal soul*", which, according to the Reverend Father Ventura, is † "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth."‡

But what is this Force? George Cuvier and Flourens the academicians tell us its secret.

* *Esprits*, 2m. mem. Ch. XII. *Cosmolatrie*.

† *Ibid.*

‡ *Esprits*—p. 158.

1886.]

"The form or the force of the bodies," (form means soul in this case, let us remember,) the former writes,— "is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally." To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form." *

"Being," as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality"†, it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality*," he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. "For him," says De Mirville, "resurrection‡ is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates." In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine miracle, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable,... and I find that nothing is better fitted to prove our own immortal nature."||

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas; he says that "the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the

* *Longevity*, pp. 49 and 52.

† *Resurrections*. p. 621.

‡ The occultists call it "transformation" during a series of lives and the final nirvanic Resurrection.

|| Leibnitz, *Opera philos.* etc.

animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it," etc. etc.*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesis*† or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."‡

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it.... as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states||.... And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided, nor decomposed, nor yet annihilated*. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man"....

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have *ever denied, on Biblical authority, an immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22.) to arrive at this conclusion. The truth of the matter is, that the future

* See vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

† From two Greek words—to be born and reborn again.

‡ See Vol. II *Palingenesis*. Also, De Mirville's *Resurrections*.

|| We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

1886.]

state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Roman viii. 16, 17) that "The spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "if children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed." (v. 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (See Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over

the world? Such "manifestation" is promised at the end of every *Manvantara*† or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."‡ But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:—

"The creature *itself (ipsa)* also shall be delivered from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum*! For says St. Paul—

"We know ("we," the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now."|| (v. 22).

* See *Isis*, Vol. I.

† What was really meant by the "sons of God" in antiquity is now demonstrated fully in the *SECRET DOCTRINE* in its Part I (on the Archaic Period)—now nearly ready.

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahman) communicates the Statute law or the *Vedas*...as soon as a *Manvantara* commences these laws are promulgated...and become binding...to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtacar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, Annotations, pp. 146, 147.

||...*ingemiscit et parturit usque adhuc* in the original Latin translation.

1886.]

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v 23.) Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohan form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediaeval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living creatures*, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures," spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For", says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*."* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!!) i. e., the sun, the moon, the stars, the earth, etc. etc.

* Cornelius, edit. Pelagaud, l. IX, p. 114.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the “medium” of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul’s Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul’s dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

“We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente*, not *anima*, “Soul”)—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so.”*

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

* *Homélie XIV. Sur l'Épître aux Romains.*

1886.]

THE THEOSOPHIST.

355

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VI.

It is not without good reason that the book with which we are at present occupied has been called *Sohar* or *Splendour*. For we see the bright truth emerging from its mysterious shadows, and religion in agreement with science.

Creation is eternal. The worlds that commence are at first given over to the conflicts of the elements. When equilibrium is established, light is produced. The earth becomes fertile as luminous equilibrium arranges the elements in their places.

Then come enormous vegetations that encumber and exhaust the earth. The earth rejects them, and from their putrefaction are born monstrous animals, fighting and slaying one another. These are followed by the intermediate species, and at length the reign of man comes to manifest the equilibrium of living nature.

Man appears like the God of animals, and thus man's thought is, as it were, the spirit of the world. The need of association becomes manifest, and thinking beings commence by submitting to the law of the stronger, but they soon feel that blind force must obey and not command thought. The physical world needed a head or a chief, in order that equilibrium might be established, and that head is man. The moral world could not be constituted without an invisible head or chief which is God.

Thus in the first chapter of the *Sohar* we have a picture of the battles of chaos, the heavens becoming lighter by degrees, and then a luminous head appearing on the horizon, shadow in light and light in shadow, the supreme thought and its own mirage, the man of heaven illuminating and enlightening the God of earth. Beneath the gaze of this head is formed the equilibrium of life that circulates and undulates like a fiery serpent. It is the great magic agent, the body of the Holy Spirit, the chain of the devils and the double support of the rungs of the shining ladder of Jacob.

All science is there, and you can see plainly that Eliphas Levi has invented nothing.

From the first chapter of our mysterious book we are able to indicate the fundamental principles of science as follows:—

(1) Eternal life is motion balanced by the alternate manifestation of forces.

(2) Every force that is in excess is lost by this excess through provoking a reaction which paralyses it.

(3) To will only one thing is to arrive at nothing: to obtain it you must will two.

This is why the Rosicrucians in their symbols unite the cross and the rose.

The rose is life and the cross is death.

The rose is pleasure and the cross is suffering.

The rose is love and the cross is sacrifice.

But sacrifice is only desirable for the sake of love, and love is made perfect by sacrifice alone.

Life is the conquest of death, and death is the transfiguration of life.

Pleasure has no existence for those who have never suffered, and vanquished suffering is the greatest of moral pleasures.

Happiness is the consciousness of strength. To feel weak is to feel miserable.

Pain itself has no real existence unless associated with the sentiment of weakness. Saint Theresa, exalted by her mysticism, aspired to pain as the greatest of all pleasures, and cried "Suffer or die!"

Ascetics are insatiable lovers of tortures, because in them they find the joys of ecstasy. To exercise force is to live, but they are fools who themselves excite pain and who voluntarily injure themselves, just as if nature did not offer us sufficient work to be accomplished, or sufficient obstacles to be overcome.

The soldier is not called upon to roast his own feet, to fast voluntarily, or to inflict wounds upon himself. He will find no lack of wounds, forced marches and privations.

The soldier loves war, the honest workman loves work, and the sage loves the trials of life.

He who desires the end desires also the means. Thus there is a double object for the will—the end and the means.

The true Rosicrucian ought to cultivate two precious gifts, the gift of tears and the gift of laughter. Man needs both to laugh and to cry, and this is the secret of the success of a good melodrama.

But the wise man never laughs in a mocking spirit, and never weeps from sadness. His laughter is a joyous congratulation, and his tears are proofs of tenderness and compassion.

I do not here mean the laughter and tears that often come accidentally to nervous persons.

Sincere tears and honest laughter are distinct signs of a good man.

False sages are always forcing themselves to arrive at one single thing only. They want to be exclusively serious, and consequently become mortally wearisome to others as well as to themselves. They want to be supernatural by acting against nature. But, as it has been well said: "Often when one's head is filled with mysticism and the desire of becoming more than man, one is really less than a beast."

The thing to be desired is equilibrium. But equilibrium is the result of two forces, whether associated or alternate, and if you would gain it, do not make the mistake of desiring a solitude in which you could devote yourself entirely to philosophical studies. To be a good philosopher one must practise philosophy, and for that end we must fulfil the duties imposed on us by nature and society.

But what has been said above as to the necessity of a double object for the balanced movements of the will requires some further explanation. This point is a peculiarly delicate one and will need the full attention of the reader.

We cannot be said to really possess anything unless it can also be said that that thing does not possess us; that is to say, unless we have learned to be independent of it. Desire injures the will. We must will as God wills, independently and calmly, and we must understand that contraries are affirmed by contraries. This is the drift of Christ's sermon on the mount. Why on the mount? In order to make it plain that a very elevated subject is here treated of, for, as you know, the gospels are symbolical rather than historical, and there is nothing in them that has not a double if not a triple meaning.

Jesus promises royalty to those who are voluntarily poor. He promises conquest to the peaceful, consolation to the mourners, plenty to the famished, happiness to the persecuted and so on.

In other words he teaches that the light is manifested through the shade.

Pleasure has need of pain in order to become fixed through temperance.

Excessive joy as well as sadness has its tears.

This is why great souls are sometimes desirous of suffering.

The allegorical tree of science bears two sorts of fruit, that of good and that of evil; and the first of all sinners gains the heart of God by exposing herself to evil, in order to know the good. God expels her from paradise and promises her the conquest of heaven.

"You shall be as Gods knowing good and evil," had said the serpent to Eve; and God (the God of Moses) repeats that Adam "has become one of us, knowing good and evil, let us prevent him from gaining immortality by eating of the tree of life."

What are we to think of this legend? Is it not the God in the fable who is vanquished, and the exiled ones who are triumphant? What was Eve's real attraction towards the forbidden fruit? Did she risk death for the sake of tasting an apple? The true attraction was the hunger for divinity through which came disobedience. To will in disobedience to a master and to realise that will, is to annul the authority of the master. The martyrs in the midst of their torments triumphed over the impotency of the Cæsars. When Christ said "the law was made for man and not man for the law," he revolutionised the moral world and revealed the great arcanum. If it is true that man was not made for the law but the law was made for man, then that law cannot reprove man. God then by making the law, rendered himself not the master, but the slave of man. Thus Jesus seems to teach God himself a lesson, when he says "Father forgive them for they know not what they do."

But does not the Father himself know what they do, since he is the creator of these innocent sinners? For it seems that he needs to be reminded not to chastise an ignorance of which he is himself the author. There are depths here that are beyond our longest sounding lines.

The enemies of human royalty—or let us go farther and say of human divinity—are desire and fear. There is no need to desire what one has the right to will, and when one has arrived at true and complete independence there is no longer anything whatever

to fear. Physical sufferings count for so little, that in the caprices of exaltation they may constitute the greatest delights. As to moral sufferings, they always proceed from want of equilibrium. Having attained the perfect peace, the brother of the rosy cross constantly reflects the divine serenity, and his gaze is like a smile from heaven. To arrive at this condition, he has willed two things, free existence and knowledge. Free existence at the price of the hatred of a world that he may not brave, but which he knows how to transcend. He may pass for a libertine and a rebel, he may be called satan and become holier than the angels. In these two things, free existence and knowledge, are contained all the science of good and evil. They are the generators of that new state, in which men "shall be as gods."

What the Bible calls the Elohim, are forces of nature directed by the powers of the mind. Just as our body needs a plastic medium to become subject to the influence of our will, it is only through intermediary force that the world can receive an impulse from God.

For God never departs from the order that he has willed eternally. In him there is never change or caprice. His omnipotence is for ever governed by his wisdom. Order is his eternal miracle.

He has made for himself an instrument for the finishing and the renewal of the world. It is like the great main-spring of the watch of time. It is the fluidic agent, of which heat, magnetism, electricity, and light are the manifestations. This agent in the hieratic or sacred hieroglyphics has always been typified by the serpent. Often this sign is to be found surmounting the tau, sign of the universal influence, whence has come the Hebrew letter "Lamed."

Thus in some very ancient tarots there is on the twelfth card a serpent, by which a man is suspended by the foot between heaven and earth. This serpent has been replaced by a rope in the more modern cards. In the tarot of Marseilles however, called the Italian tarot, the head of the serpent is still to be seen.

The book of mystery says that the great astral serpent bears in relief on his scales the symmetrically arranged plan of all the worlds. This is to make it plain that the reason of the existence of all forms is to be found in this great universal agent, and that there is an exact connexion and a perfect symmetry among all the works of God, as among the proportionate and regular scales that cover the skin of a serpent, or rather that of the allegorical serpent which is at once serpent and fish. It is the serpent that tempts the first man, and it would devour the world, were it not vanquished by love. This serpent is the father of the gargoyles and other monsters of the middle ages. To obtain command over this serpent is to become a magus, to tame it is to become a saint.

This universal agent is the photograph of God and of nature. It is saturated with ideas and forms, which it moves and disposes fatally and by chance, when not directed by intelligence, as happens in dreams; but in itself it is neither intelligent nor free. This is why it is said in Genesis to be the most subtle and the

most changeable of all animated beings, or as it ought to be translated:—the most prompt to change form. The serpent here acts without autonomy, that is without will of its own. It simply reflects the woman's mental visions and so transforms them into objects of desire. Itself neither angel nor devil it has no initiative will, but is set in motion by that of the woman. It becomes a demon only when she has endowed it with volition by giving it her confidence, and has surrendered herself to its blind guidance. The disobedience of Eve has created a false god because she had neither the spirit nor the courage to say:—"I have eaten the fruit of the tree of science because I willed so to do." But when she accuses the serpent, she endows fatality with a soul.

She becomes the mother of the devil, she who might have become the mother of God and so have retained divinity within herself.

We have been speaking in somewhat figurative language, but you know that symbolism is the divine language, and it is needful that we should familiarise ourselves to some extent at least with the hieroglyphic forms of thought.

It is a woman who believes in the personal existence of the devil, and makes him responsible for her own perversities. She is thus the mother of the devil, and the wise initiate is a woman who will restore his angelic form to the pretended devil. She is the redeemer of Lucifer.

She does good even with the arms that she has caused evil to surrender, and in overcoming Satan she rejoices in all the legitimate pride of Lucifer.

Lucifer, the star of the morning, the torch-bearer of heaven, the angel of intelligence and love, he it is whom the priests have condemned.

But the last judgment is at hand, and human sentences will be revised by the eternal judge.

THE SPENTA-MAINYUS AND THE ANRA-MAINYUS.

IT is generally recognized that there is a two-fold operation in the forces through which the Divine Spirit is manifested. According to some philosophies, they are the centripetal and the centrifugal, one working from without inwards, and the other from within outwards. The Platonists call them the Bound and the Infinite.

"Philolaus asserts that the deity established *bound* and *infinite*: by bound, indeed exhibiting every co-ordination, which is more allied to *the one*; but by infinity, a nature subjected to bound. And prior to these two principles, he places one, and a singular cause, separated from the universality of things, which Archaietias denominates a cause prior to cause; but which, according to Philolaus, is the principle of all things."*

In the Zoroastrian doctrine these two principles are denominated the Spenta-Mainyus and the Anra-Mainyus, the respective literal meanings of which are, the good mind and the bad mind.

* Introduction to the Parmenides of Plato, by Thomas Taylor.

Spenta-Mainyus, in one aspect, is a force or power or principle that draws and receives back the soul into the Divine Spirit or Being, while Anra-Mainyus is that power which sends forth or brings down the soul into material existence. This power, therefore, which has brought down the soul into matter, and whose characteristic is not only to keep the soul tied down to matter and to ignorance of the Real Being, but to lead her to annihilation, is the devil, to destroy whom is the constant aim of Zoroastrianism. Proceeding from the Divine Spirit, the soul, through thus being connected with matter, is imprisoned or fixed in the body, and cannot return to her original source until she becomes sufficiently regenerated to be able to dispense with the need of the body; and this connection with matter, therefore, is to the soul an evil. This evil is, in the universal sense, applicable to the spirit, as it is in the individual sense applicable to the soul. It may be explained here that matter is not in itself evil, or that it is but a mode of spirit and is essential to the *crucifixion* of the spirit as well as of the soul. The evil lies in not apprehending the truth that matter is not the Real Substance but is transitory and impermanent, and that, therefore, the tendency towards matter should be vanquished and the tendency spiritwards made predominant, in order to be at one with the Divine Spirit. The love of matter leads to extinction, and the love of God leads to permanence of being. This love of God means purifying and spiritualizing one's own soul so as to be able to receive God and be at one with God. It is the business of religions to teach how this can best be done. Purity of thought, word and deed is the essential precept of Zoroastrianism. Purity of thought involves intense concentration of mind and constant love towards and meditation on God, and prayers are intended to serve in this direction.

Spenta-Mainyus in another aspect is knowledge, while Anra-Mainyus is ignorance. To kill out ignorance and to attain to knowledge is the road to acquiring immortal individuality. The evil in man is ignorance—ignorance of the true knowledge of Being—which, until removed, misleads and tempts man to the course that involves the gradual extinction of his individuality. True knowledge having been acquired, ignorance ceases, and the road to evil is closed.

Anra-Mainyus speaks to Zoroaster:—"Curse the good Mazdyasnian law, obtain happiness, as Vadhagna, the lord of the regions, has obtained it."

The holy Zarathustra answered:—"I will not curse the good Mazdyasnian law; not if bones, soul, and vital power were to separate themselves asunder."

Him answered Anra-Mainyus, who has created the evil creatures: "By whose word wilt thou annihilate, by what well-made arms (smite) my creatures, O! holy Zarathustra?"

The holy Zarathustra said: "Mortar, cup, Haoma, and the words which Ahura Mazd has spoken; these are my best weapons; by this word will I smite, by this word will I annihilate, by these well-formed weapons (smite), O evil Anra-Mainyus.

Which Spenta-Mainyus (*i. e.*, Ahura Mazd) created ; he created in the infinite time. Which the Amesha-Spentas created, the good rulers, the wise." Zarathustra pronounced the Ahuna-Vairya. (Vendidad ; Fargard 19.)

The whole of the above dialogue is metaphorical. Anra-Mainyus is but a personification of the principle of ignorance. The creatures of Anra-Mainyus are the evil passions, the Devas, the Drugas, and the Drukhs. The last three are the evil spirits of the astral sphere. These evil spirits are souls, who, having harboured and cultivated in themselves the evil principle, have become devoid of the divine principle and are in a transition state on their way to extinction. Being devoid of the divine principle and debarred from the true knowledge, their constant vocation is to mislead men and tempt them to evil. These spirits are, therefore, almost always mentioned in the Avesta as the creatures of Anra-Mainyus. Mortar, cup and Haoma are the articles used in mystic ceremonies. The import of the mystic ceremony, when rightly understood, is knowledge—knowledge of the true philosophy of Being—and this obtained, neither the evil tendency nor the evil spirits have any hold upon man. Ahuna-Vairya is one of the manthras of the Zoroastrians. Rightly interpreted, it imparts the true knowledge. Thus it is ignorance that has to be rooted out and replaced by knowledge. Knowledge does not imply merely the intellectual comprehension of the philosophy of Being, but carries with it the necessity of the strict observance of religious precepts which enjoin purity in thought, word and deed. This again means the overcoming of the passions of worldly desires and the elevating of one's spiritual entity to the Divine Spirit. Knowledge has a still higher and deeper import. To progress towards knowledge is to develop one's self—one's spiritual essence—to develop it or to make it pure, which is the same thing as to divest it of material tendency, to such an extent as to enable it to penetrate nature and comprehend the same through its own self independently of any other means. The progress towards development of this kind is not feasible for those who are enveloped in worldly desires and worldly atmospheres. It is not feasible for those who revolt from the laws essential to Being or Existence. It is feasible indeed only for those who are above desires and act in conformity with the laws essential to Being, ever striving strenuously to gain the ultimate end. The knowledge thus obtained is equivalent to man's transformation into a god or a being of a very high order, and such a being acquires such powers over nature as the ignorant would call supernatural. One elevated to this extent is beyond the reach of ignorance and of evil spirits : this spiritual entity is sufficiently purified to be able to associate with divine beings.

"Hermes affirms that those who know God are preserved from assaults of the evil one, and are not even subject to destiny. The knowledge of God is religion." (The Fragments of Hermes Trismegistus).

Anra-Mainyus, as opposed to Ahura Mazd, is the principle of non-Being, which is the devil. God is the principle of Being

as well as of Existence. Wherever there is being, there is God. God is Being, Love, Wisdom, Knowledge, Perfection, Truth, Order. Everything good is God. God is Spirit, Light, Life, Mind. Reverse the picture and you will find the opposites of all these. These opposites are not realities, though not the less powerful on that account, and are, therefore, the creatures of Anra-Mainyus the principle of non-Being. God's opposite, that is the opposite of Being is non-Being, as of Light the opposite is Darkness. The contest in the universe is thus between Being and Not-Being, Light and Darkness, Truth and Falsehood, Good and Evil, Knowledge and Ignorance, and so forth. Hence is it that the Zoroastrians are enjoined to strive constantly to kill out the Anra-Mainyus, to praise and exalt the whole (pure) creation, to cultivate in themselves, and to adore and be united to the Principle of Being which is the Good Itself. By cultivating this principle, which is the divine principle in man, and is a ray or emanation of the Divine Spirit, one is enabled to preserve his individuality and to attain to beatitude. This is accomplished by acting up to the precepts of the religion. To revolt from the tendency towards Being, and to harbour and cultivate a tendency toward non-Being, which is Anra-Mainyus, is to prepare the way for the extinction of one's individuality.

From the above, it will be evident why the Zoroastrians are enjoined to constantly recite the Manthras, such as the following:—

"I praise the well-thought, well-conceived, well-performed thoughts, words and works. I lay hold on all good thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration, with thoughts, words and works, with heavenly mind, the vital strength of my own body." (Yasna 12).

"All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure." (Visp. Humta).

"Let Ahura Mazd be King, and let Ahriman (Anra-Mainyus), the wicked, be smitten and broken. Contentment and praise for Ahura Mazd; contempt for Anra-Mainyus." (Nirung Kustee).

It need hardly be said here that it is not to be understood that the mere recitation is supposed to have any effect. Constant repetition involves strong determination in action and constant meditation on purity, and so helps one to cultivate all higher and nobler faculties, and to throw into oblivion all but the aspiration and love towards the Real Being in order to be able ultimately so to elevate one's divine principle as to enable it to be at one with the Divine Spirit, Ahura Mazd.

In another aspect, Ahura Mazd is spirit, and Anra Mainyus is matter. The Divine Spirit is dual in that it is the product of the Divine Spirit and the Divine Substance, which are the two latent properties of the unmanifest Original Being. This original

unmanifest condition of Being considered as the First Principle, Ahura Mazd, is the Adonai, the Logos, the Demiurgos, the Manifest Spirit, which is Sevenfold. Matter is the condensed condition of the Divine Substance in which, and through which, the spirit manifests itself. Matter, though but a mode of spirit, is in its nature opposed to spirit, and is dependent upon spirit. Thus there is supposed to be a constant conflict between spirit and matter. Spirit is Eternal Essence, but matter is transitory. The object of mankind should be to do away with the necessity of having anything to do with matter, to be freed from it, and to become pure spirit. That which is good is of God, and proceeds from spirit. That which is the reverse of good is of the devil, and proceeds from matter. Matter in this aspect, therefore, is the devil.

The dissolution of the phenomenal universe and the annihilation of the Anra-Mainyus (or Ahriman), so often spoken of in Zoroastrian writings, have reference to the Kalpas and the Mahapralaya of the Hindoos. The Kalpas mean the periodical return of the phenomenal or the material into the substance, when the creative principle comes to a stand-still before a fresh manifestation occurs. The Mahapralaya is that ultimate universal Pralaya when even the substance will be resolved into the original state of Being, and this is probably what the Parsees mean by the arrival of the Soshios, when all souls are supposed to be relieved from the sufferings occasioned by their sins, and to return to the endless blissful state.

The true knowledge and love of God can alone enable one to vanquish the devil—the principle of non—Being and his deceptive creatures, and to elevate one's essential self to the perception and attainment of the eternal Good. Patanjali says:—

“But the consummation said to be attained by the exercise of *yoga* may be far more easily achieved by devout communion with God.”

“How may the soul be delivered from the illusions of sense, the distempering influence of the body, and the disturbances of passion, which becloud the vision of the real, the good, and the true? Plato believed and hoped that this could be accomplished by philosophy. This he regarded as a grand intellectual discipline for the purification of the soul. By this it was to be disenthralled from the bondage of sense, and raised into the empyrean of thought, ‘where truth and reality shine forth.’ All souls have the faculty of knowing, but it is only by reflection, self-knowledge and intellectual discipline, that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the vision of God.” (Cocker: “Christianity and Greek Philosophy.”)

DRUNJIBHOY JAMSETJEE MEDHORA.

"KNOW THYSELF."

II.

THE one characteristic which we are able to predicate of the universal life as persistent and invariable throughout its infinite variations is that of never ceasing, endless motion. That motion is the one attribute that can be truly said to be eternal; forms disappear and are replaced by fresh ones, beings are continually being transformed into higher types, nothing is still even for a moment; wherever we turn our eyes throughout the whole universe, we find the same everlasting motion. No particle of matter, however solid it may appear, however fixed its shape may seem, but is in a state of continual vibration, as if, endued with a latent soul, it was struggling to burst the bonds by which it is limited and enchained and was trying to escape to a freer region where it could find scope sufficient for its now imprisoned energies.

Analysing this motion to find in what it begins, to trace it to its source and origin, we find that all motion is derivable from simple vibration, from a mere shaking, and from this may be formed all the varieties of motion with which we are familiar even to that which seems the most elaborate—the motion in a spiral or rather helical direction such as we see exemplified in the growth of plants, around every one of which is drawn a spiral line formed by the sprouting points of its branches. And let us here note that in this spiral formation of every plant and tree, proceeding as it were from the upward motion of its growth as it seeks the sun, we may recognize a proclamation of the law, written plainly for all who have eyes to see, by the very finger of mother nature herself, that cyclic evolution must ever proceed in a spiral direction, cycle following cycle in similar though unequal curves, parallel yet ascending, ever progressing upward and onward. And one thing more is taught us by this eternal motion, and that is the constantly varying character not only of separate particles of matter, but of the whole whole considered as an aggregate, and so its contemplation should act as a warning and an encouragement; a warning against the egregious folly of imagining that the universe will stand still until we are ready for its further progress, or that there is within our immediate grasp a state of final perfection, having reached which we may rest on our oars and lay us down to sleep; and an encouragement in that we know that cycle is moving on though the wheels of time seem to have ceased their revolution, and that in the womb of the eternal cause there still remain heights of grandeur as yet unscaled and glories as yet unseen by mortal eye, laid up in store to be scattered abroad in the brighter future—in that golden age which we cannot yet see and may never behold with our present eyes, but for which we are yet able to work in the firm assurance that its advent though delayed is certain, and that every honest effort will hasten its approach.

Now let us turn to man and trace out the beginnings of motion in rational action.

And first let us assume the presence of consciousness. From one point of view the entire universe may be looked upon as an

1886.]

aggregate of different states of consciousness. For if we believe the whole to be a unity, and the visible multiplicity to be only apparent, and the same one life to be working through all, then we may say that each particular entity, from the mineral to man, is a manifestation of the one, limited as to extent by the material organism and environment of the entity in question, and each man differs from his fellows and from himself in previous incarnations by the difference in the limits within which the universal life is able to become manifest through him. Or again if we imagine the universe to be the manifestation of the absolute consciousness, then the apparent differences may be expressed in terms of the limiting organisms and their environments; hence the consciousness of each entity is the absolute consciousness itself, but latent except as in so far the nature of that entity allows it to become manifest.

This latter view may help us to understand what is meant in Theosophic writings by the attainment by men of different planes of consciousness.

The contents of our ordinary waking consciousness may be roughly divided into self-consciousness, the feeling "I am I," the products of memory and present perceptions. Now on whatever plane we may be conscious, there must evidently be, as a central unifying point, some sort of self-consciousness, but that self-consciousness will vary in the extent of its range as its field is extended. The intense feeling of separation for instance which prevails on the normal plane will gradually disappear as higher planes are reached. Next it is plain that the contents of our normal memory are on the whole all on the plane of ordinary consciousness, hence if we are to rise to a higher plane, that memory must for the time being become obliterated and we must live entirely in the present without any reference to past.

The third point to be considered is present perception.

Now if it be true that our normal consciousness is but a reflected portion, so to speak, of the absolute consciousness, and if it be further true that it is possible to extend our limits, we are led to enquire into the nature of those limits.

First it is evident that things on the higher planes continue to exist whether we see them or not. What prevents us from seeing them is first memory and secondly our present perceptions which, with self-consciousness, together fill up our field of consciousness.

If then we are able to transcend these limits (1) by eliminating memory and (2) by becoming impervious to our normal perceptions so that they fail to make any impression on our minds, then there will be as it were an empty space, an open field of consciousness. But if we suppose there are many degrees of consciousness above our normal state before we can attain absolute consciousness; then, although the normal objects of perception on our ordinary plane will not affect us, yet as the one life is always working through our minds its energy must find an outlet in manifestation, and the normal field of its operations being closed to it, it will work in that of the next higher plane, (for as we have not

habitually experienced this higher plane we shall not be able to transcend it) and this is what happens in Samadhi, and similar conditions.

Of course this attempted explanation starts with the postulate that consciousness on higher planes is possible, and although it is difficult to realize the full meaning of this fact unless such higher consciousness can be realized subjectively, some idea may be formed of what it means by a study of the accounts of clairvoyant powers exhibited by mesmerised persons and others, while the manner in which normal perceptions may be transcended and fail to impress our minds can be experienced by any one who will concentrate his mind on one single subject to the exclusion of all else.

A further aid to the comprehension of this subject will be found in a careful consideration of the various qualifications stated to be requisite for those desiring to attain the higher life, and then comparing the mental standpoint of one who possesses these qualifications with that of the mass of ordinary men. The reader will then be able to understand how this difference in the mental standpoint of two persons will, as it were, make the universe assume a different appearance to each of them and so bring about a difference in their respective planes of consciousness.

Going back then to man, we find that behind all rational action there must exist the element of mind. Before a man can acquire the habit of right action he must acquire the power of right thought. The main object of all mental education is to enable a man to think correctly so that he may be able to solve any problem presented to his attention, to decide upon any particular course of action to be followed and to form a just opinion on any subject with which he is in any way concerned. In these days of running to and fro, when books are multiplied and learning is treated as something to be shovelled up and crammed into human minds like corn into a sack, there is too great a preponderance of formal over real knowledge; the assimilative faculties are taxed to their utmost and the strain upon them is so great that the reasoning powers become weakened, and our opinions are too often but the echoes of those of our companions and we adopt a prevailing tone of thought as we adopt the usual garb of our class and nation, without question and without reflection, contented with the endorsement of those around us and regardless of intrinsic merit or the contrary. Our intellectual baggage consists of huge and unwieldy collections of facts, often unsorted and undigested, half of them showy but useless, clogging the machinery of our mind until its motive power is but a borrowed force differing as much from its rightful function as the movements of a galvanised corpse do from those of a living human being.

The simplest form of thought is perception. Before we can draw an inference we must perceive the data on which our reasoning is to be founded. But perceptions are useless if they stand alone. The bare knowledge of a fact cannot make any one either better or worse unless he is able to draw an inference therefrom. We must not only perceive, we must also compare. If we consider the sim-

1886.]

plest form of thought, the prime factor into which all compounds are to be resolved, to be perception, just as we saw shaking or vibration was the prime factor of all motion; then we may say that inferences represent the simplest form of reasoning or thought in motion, and as the most complicated machine we can conceive must be but an elaborate combination of levers, so we may say that all living thought, or thought in action, is a combination of perceptions set in motion by inferences. Since perceptions are the prime materials with which we have to deal, like a skilful artizan we should take care that our materials are of as good a quality as possible and that they are above all things perfectly pure. To effect this we ought to make a very careful examination of the thing perceived. As things appear to us, they are seldom unmixed, each idea is clothed in some garment or form, the attendant circumstances may so veil the real object of our view as to make it hardly distinguishable. What we have to do then is to divest the objects of our perceptions as far as we can of all that does not intrinsically belong to them and diving down to their true nature endeavour to see into the depths of their inmost souls, so to speak. Many neglect to take the trouble to do this, many have not the power because they have never tried to begin, for this art becomes in some sort a gift, a sort of intuition, like the power of diagnosis in the skilful physician which enables him to see at once the disease under which his patient is suffering, distinguishing it from others whose symptoms are similar. Accurate observation, and searching analysis are needed to acquire this faculty and these must be checked by the results of previously acquired experience. We should in fact try to reduce all our observations to terms of the absolute so far as our idea of the absolute will allow us to do so, and by this absolute we mean such portion of the whole truth (which no man in any ordinary incarnation can expect to behold wholly unveiled), as we have been able to assimilate.

This case of which we have spoken as being necessary for accurate perception is especially needful when we are estimating the force inherent in the object perceived and the category in which it is to be placed. Some things are of the nature of great trees from which spring many branches, while others are of the nature of branches springing from some tree, and it is before all things necessary to distinguish between the things belonging to trees and those belonging to branches. Nearly all the errors of judgment made by men, nearly all those differences of opinion and belief which have been the means of bringing death and suffering to men, have had their origin in inability to draw this distinction with accuracy. Look for instance at the ghastly, blood-stained record of sectarian strife, and see how plainly traceable these differences have been to this want of discrimination. How seldom has the matter of dispute been of vital consequence and yet it seems as if the more petty the object of strife the more virulent the feelings of opposition created. Even in matters of private concern, how few would be the disputes if people only took some pains to form a right estimate of the intrinsic value of the disputed points.

Perceptions must be also compared with one another and their relative value estimated, and arranged, as it were, in series of ascending and descending gradation. But that we may gain any advantage by these perceptions in the shape of additions to our experience it is necessary that we draw inferences as the result of our comparison and arrangement. That is, having assorted our materials we must determine their collective resultant, and so will a complete thought be produced. We might say that if we imagine an arrangement of our perceptions according to their respective values, representing them by lines of different lengths drawn in different directions, we should produce a sort of diagram of the whole collective concept and that diagram, interpreted by past experience of what has happened in similar cases, will represent the inference drawn. Man is unable to create a single particle of matter, all that he can do is to arrange particles or aggregations of particles in such a manner as to form articles that will be of use to him in his life. So in like manner we are unable to create thought. We are able to perceive and to draw inferences from our perceptions, and that is all. All the products of the highest thought that ever entered the brain of man may be traced back to their primal constituents in this manner. The totality of our perceptions and inferences form the sum total of our experience.

But as each man is an organic unity formed of many parts, each having a different office, whilst in the aggregate they form a compound unity adapted to the various exigencies of human life at every part of its evolutionary journey, so in like manner our minds or mental bodies ought to form such a unity adapted to any call that may be made upon their energies. And it is necessary that this should be the case, for, just as a unity is needful in order that the body may develop in a regular and continuous manner, so, it must be remembered, our development does not stop at the physical body but is carried on in the higher principles as well; and the channel to reach these lies through the mind. As it is the object of man taken as a whole to attain divinity and in each incarnation to make as much advance towards his goal as possible, so it is the object of the mind to arrive as far as possible on the road leading to the comprehension of the whole truth. But we have said that there is a certain saturation point for each individual at any given time, and also that this point is capable of removal in a progressive direction. Man, it has been said, cannot behold God and live, and if the whole truth were to be suddenly revealed to one unprepared, physical death would result. Hence progress must be gradual, each step must be firmly planted, every new idea must be thoroughly assimilated, each fresh theory must be thoroughly tested. Let us endeavour to present some idea of a practical method of right thinking. First in order that our mind may be easily adapted to the varying calls made upon it we ought to reduce our intellectual baggage to the smallest compass possible. We ought to endeavour to form a sort of mental touchstone, a formula of universal application instantly ready in case of need. We ought to codify our experience and fashion

1886.]

"KNOW THYSELF."

369

its conclusions into an organically united whole. It must be remembered that all truth is one, and our portion of truth is for each of us the absolute truth so far as it lies within our capacity to perceive it. Thus our codified experience will be an absolute formula to us, and so capable of resolving all problems. Every one, though for the most part unconsciously, forms such a formula for himself and in it finds a complete explanation of all things in heaven and earth, so far as they affect him and are within the limits of his comprehension. And this formation not only takes place unconsciously but also, we may say, automatically. The one life works through mind as well as through matter; and here too its activity is unceasing, its motion unending. We cannot prevent the occurrence of renewed perceptions, which are continually conveyed to us through the channel of the senses. The ceaseless motion compels us, or at least urges us, to draw inferences wherever they are possible: and whenever we voluntarily shut our eyes to the inferences deducible from observed facts we do so by an effort, though through constant recurrence such effort may at last become a fixed habit. The nourishment, repair and waste of the body find their analogies in the processes of the mind. Old ideas shown by riper experience to be erroneous are rejected, and new ones take their place. Here again much is within the power of our own volition. We ought never to allow ourselves to retain an erroneous idea when once its falsity has been thoroughly proved to our reason. Much courage is often requisite to carry out this rule, but if any real progress is to be made it must be strictly obeyed. Prejudice is the poison of the soul, and the man who willingly entertains notions that he knows to be false is a mental suicide. On the other hand, we should endeavour to encourage the growth and increase of our share of the truth, but we ought to take care that this increase is a process of development and not the mere piling up of atoms into a sort of heap, each atom disconnected with its neighbour. We must always remember that from the law of motion above enunciated this body of truth cannot remain a constant quantity. Hence we ought not to try to solidify it in such a manner as to stop its further development. But we too often check this further development instead of promoting it. To look at things as they really are, stripped of all adventitious surroundings and all the artificial glamour that clothes them, requires both courage and exertion, and when we have once as we think arrived at the end of our tether, when after some exertion we have made a serious examination of the contents of our mind with a view of ascertaining how much we really do know, and have arrived at some sort of conclusion as to an explanation of life and its purpose, the temptation is great indeed to persuade ourselves that the task has been accomplished once for all, and that it at least may be left in peace. For a habit of thought like other habits is easy to acquire but difficult to forsake. The natural desire of comfort, one of the most potent of the many foes which beset the aspirant in his upward progress, is ever urging us to avoid any exertion so long as we can find the least excuse for shirking it. But the

fact is that the mind needs continual watching, since it is a fertile soil not only for beautiful flowers but also for ill weeds which are only too apt to flourish unperceived and spread their influence on all around. Each one ought to make a searching examination of his mental furniture to discover what he really believes to be true and *why* he believes it to be true. For just as man has no right to harbour prejudice, so is it in all cases his bounden duty to be able to give a reason for the faith that is in him, and he must take care that his reason is thorough and complete as far as he can make it so to himself, whatever it may appear to others. Every idea in our minds which we believe to be a true one ought to be thoroughly tested as far as possible by the results of our observation and experience, and in all cases in which we have been able to evolve a conclusion that is of the nature of a law we ought to try whether it agrees with other laws, always testing our mental edifice two ways, by theory and by practice. Further we ought to endeavour to reduce the contents of our mind as far as may be to a series of connected laws of living active principles; and these principles should be as conclusive, as comprehensive and as few as possible. But as they must always be connected, we should endeavour to include them all under one leading principle or law, which should stand to the rest in the relation of a root from which all the others spring, or a germ in which they are all contained. Having once erected our edifice as perfectly as we can, every part in organic connection with all the rest, and each part thoroughly tested as far as our capacity will allow, it will not be so difficult to make additions, alterations or improvements, and this we should faithfully do whenever necessary. If such additions and alterations are not made from time to time the inevitable result will be that the mind will crystallize. Moreover this crystallizing process beginning from the outside will proceed in an inward direction. Thus the mind will become narrower and more incapable of taking in new ideas, and so more incapable of progress until it becomes a limitation and a barrier instead of an aid to the attainment of perfection. But if we have thus arrived at an estimate of the truth let us not rashly abandon it on the appearance of some small flaw. There are some persons who are continually changing their religious and other opinions *en masse*; and it will almost invariably be found that such persons ultimately adopt that system of thought which promises the least responsibility. It seems as though the mind can only make a certain number of these gigantic changes, and that its power of going through a series of complete transformations is limited, so that after a time it becomes worn out and incapable of fresh exertion in the same direction and sinks into a sort of apathy. If we have fairly tested our stock of theory, taking every precaution to eliminate prejudice, giving a full and strict account for each opinion and each belief, then, if it has stood the trial, we may be sure that it contains a certain portion of the absolute truth though its form may be indefinite or capable of improvement. It is folly to cast it all away at the first difficulty. Every man has the capacity within himself of arriving by his own exertions at a knowledge of

1886.]

"KNOW THYSELF."

371

the absolute truth so far as he is capable of comprehending it. He is capable of obtaining a measure equal to his receptive power if only he will faithfully and courageously strive to do so. No fresh theory should be formed and no fresh law should be adopted that involves the renunciation of an old one, unless the new is capable of solving *all* the problems solvable by the old one. We must reconstruct our edifice; but no material must be thrown away and wasted. It will again sometimes happen that we are confronted with what seems an anomalous idea, one which will not fit in with our previous stock of theory, though we are fully convinced of its truth. Should this take place let us neither destroy the already existing structure nor reject the new truth, but storing it in some corner of our experience patiently wait for some fresh deduction which will enable us find a place for it, and this we may do quite confidently for we know that truth is *one* though we are now only able to look upon it piecemeal. Conscious development on some such lines as we have indicated will carry us onward a long way on our road, for we shall thus become workers with, and not opponents of, the universal law, and a part of the universal mind. The strife will only end with attainment, and watchfulness must be continually maintained until the goal is reached. But the prize is worth the winning and the crown is worth the fight. The final benefit is not confined to the individual combatant alone, but all humanity—the whole universe—will be partakers in the victor's spoils, and the results obtained will go to the formation of a fresh starting-point in a higher cyclic course of cosmic evolution.

C. J. WIGMORE.

*THE SARTHANATHIKOPADESA VAKYAMS, OR
PRACTICAL INSTRUCTIONS TO A STUDENT
OF RAJA YOG.*

O Swethaketho! you are the form of Atma. All forms are the form of your Atma. This is true. He is Atma. You have become that.

2. O Janaka! you have possessed the dauntless or promising or encouraging Brahma.

3. Protect thrice or practice strictly the observances of celibacy and of non-injury to any life; also abstinence from evil gains and from sensual gratifications.

4. You, the representative of Jiva, have become that, the representative of Brahma.

5 & 6. That which is not known by mind, but that which knows mind,—understand that to be Brahma; and that which serves this is not this itself.

7. What is Brahma is the Atma of everything; is the essence or soul of everything; and is the main support of the Universe.

8. You are that which is more minute than the minutest thing and is eternal.

9. Like a pot dipped in a sea, you are completely filled both in and out.

10. Like a vessel in air, you are empty both in and out.

[9—10. Describe the nature of Atma or Brahma, which a gnyani becomes.]

11. Do not become either the perceptible qualities of things, or their perceiving qualities.

12. What transcends all *Bhāvāna* or conception—that you had better become.

13—14. Give up entirely the positions of one who sees, that which is seen, and the act of seeing; and contemplate that Atma who singularly shines in the beginning of all seeing.

15. *Chiththākāsam* means that which pervades Chiththam which prevails everywhere. *Chidākāsam* means what is reflected in *Hrudaya* or Heart, and the third is *Mahākāsam*.

16. O Great Muni! understand that the *Chidākāsam* is devoid of *Chiththākāsam* and *Mahākāsam*.

17—18. In *Chidākāsam* by *Dhyānam*, (contemplation), and in *Chiththam* by the edge of the disc called Gnyanam, which is the meaning of the word *Chith*, kill *Manas*; then no *Indriyams* (enemies) or passions can bind you.

19. Give up the main desire for sensual happiness or pleasures, and thus also give up the idea of difference or distinction (between yourself and everything else).

20. Then give up also the *Bhāva* and *Abhāva*, (idea of having and of not having), and become firm and changeless.

21. Give up *Dharma* and *Adharma* (good and bad), and so also *Sathya* and *Asathya* (truth and falsehood.)

22. With what mind you give up *Tathya* and *Anrutha* (falsehood), give up *that* mind also.

23—24. In Atma, which excels everything, which represents everything, and which prevails everywhere, wherein is *Bandham* (restraint), and in which is *Mōksham* (liberty?) wipe off all transactions of mind.

25. Let *desire* become *desireless* and *have* become *have-not*. Let *Asa*, desire, become *Nirāsa*—no desire. In other words let desire disappear.

Let *Bhāva* (have) become *Abhāva* (not have). In other words let the idea of possession vanish.

26. Live without connexion and contact. Let your mind grow mindless; *i. e.*, deprive it of its qualities.

27—28. You have undoubtedly become Brahma, who is one; Eternal, *Chinmāthra* (*Gnyanam* itself), pure, all-pervading or omni-present, and more rarified and minute than *Akāsa*.

29. The protector is Vishnu; and the cause of creation is Brahma.

30. Believe that to say that Rudra is the destroyer is a myth or falsehood.

31. There is not the slightest thing which is left by me—however small it may be; nor anything great which ought to be left by me.

32. Know that what lies or exists beyond me (*i. e.*, my power of knowledge) does not lie or exist.

1886.]

THE SARTHANTHIKOPADESA, &c.

373

33. Know for certain that *Anâtma* (what is not *Atma*) is either a mere argument, mind, *Jagath* (world), or a nonentity.

34. O Sinless man! On account of that which renders everything—in the beginning, the middle, and the end—a source of sorrow and unhappiness; give up everything, and become *thath-wanishta*; i. e., begin to know the Truth.

37—38. Forgetting your outerself, and shutting out completely sleep, the talk of the people, sound, and all other kinds of disturbance, think and study your *self* in your inner self.

39. Given up all action and think that you are *Brahma*.

40. After determining that you are *Brahma*, give up the *Ahambhava*; i. e., forget your individuality, or forsake self pride.

41. As contained or divided *Akasa* merges into the undivided *Mahakasa*, so let your individual self merge into the universal self of *Paramâtma* (*Brahma*). And then, O Muni! remain always quiet with the idea of undividedness.

43. Where there is *Chit* or *Gnyanam*, there is said to be *Chinmathra* (only *Gnyanam* itself) and *Chinmaya* (made of *Gnyanam* or full of *Gnyanam*.)

44. Think that you are *Chit*, I am *Chit*, and this world is *Chit*.

45—46. Think that you are *that*, which is *Sathya* [i. e., existing in Past, Present and Future; or in *Jagrat* (waking), *Swapna* (dreaming), and *Sushupthi* (sound-sleeping) conditions], *Gnyana*, all-full, second-less, invisible, unaffected by *Mâya*, most eminent, pure, and distinction-less. Think that you are always *that*, and observe silence.

47—48. Think that you are *that*, which is devoid of birth, death, happiness, sorrow, caste, method of action or ritual observance, tribe and ancestry, and which is the cause of this world—a modification of *Chit*. Think that you are always *that*, and observe silence.

49—50. Think that you are *that*, which is all-full, non-dual, almighty, free from the creation and vicissitudes of these worlds, second-less, most high, and *Gnyanam* throughout. Think that you are always *that*, and observe silence.

51—52. Knowing that this world of moveables and immoveables, which appears to be distinct and separate from self, is yourself, think well that you have become *that*.

53—54. With the help of that which tides us over the chasm of birth overcome all changes, and think well of the residual bliss of *Chit* or *Gnyanam*.

B. P. NARASIMMAH, B. A., F. T. S.

A TARDY RELEASE.

(Continued from page 337.)

MY bedroom was a huge panelled chamber with walls of prodigious thickness, and with some very beautiful old carving about it. A border of roses and lilies that ran round the panels especially attracted my attention as one of the finest examples of that style of work that I had ever seen. There is always, I think, something uncanny about great Elizabethan bedrooms and huge four-post bedsteads, and I suppose my late ghostly experience had rendered me specially alive to such influences; so, though the roaring fire which Jack's hospitable care had provided for me threw a cheery light into every corner, I found myself thinking as I lay down in bed:—"What if this should turn out to be Sir Ralph's forgotten chamber, and he should come and disturb my rest, as that other visitor came to me in town?" This idea returned to me again and again, until I really began to fancy that I could distinguish the peculiar atmosphere of which Jack had spoken—a sort of subtle influence that was gradually taking possession of me. This I felt would never do, if I was to have a comfortable night, so I roused myself from this unhealthy train of thought and resolutely put it away from me; but do what I would, I could not entirely shake off ghostly associations, for, recalled I suppose by my surroundings, every detail of the strange occurrence at my chambers passed before my mind over and over again with startling distinctness and fidelity.

Eventually I fell into a troubled sleep, in which my late mysterious visitor and the idea I had formed of Sir Ralph Fernleigh seemed to chase each other through my brain, till at last all these confused visions culminated in one peculiarly vivid dream. I seemed to myself to be lying in bed (just as I really was), with the fire burnt down to a deep red glow, when suddenly there appeared before me the same figure that I had seen in my chambers, habited in the same loose black robe; but now it held in its left hand a small book—evidently that to which the slip in my possession had belonged, for I could see the very place from which the missing leaf had been torn—and with the forefinger of the right hand the spectre was pointing to the last page of the book, while it looked eagerly in my face. I sprang up and approached the figure; it retreated before me until it reached one of the panelled walls through which it seemed to vanish—still pointing to the page of its book, and with that imploring gaze still on its face. I woke with a start, and—found myself standing close to the wall at the spot where the figure had seemed to disappear, with the dull red glow of the fire reflected from the carving, just as I had seen it in my dream, and my nostrils filled once more with that strange sweet Oriental perfume! Then in a moment a revelation dawned upon my mind; there *was* a peculiarity in the atmosphere of the room—I had been quite right in fancying so; and that peculiarity which I could not recognize before, consisted in the faintest possible suggestion of that magical odour—so faint that I had not been able to identify it until the stronger scent made it clear. *Was it a dream, I asked myself; or had I really seen my mysterious visitor*

1886.]

once more ? I could not tell, but at any rate the smell in the room was an undoubted fact. I went and tried the door, but, as I expected, found it as I left it—fast locked. I stirred up my fire into a bright blaze, threw fresh coals on it, and went to bed again—this time to sleep soundly and refreshingly till I was awakened in the morning by the servant bringing hot water.

Reviewing my last night's adventure in the sober light of day I was disposed to think that something of it at least might be due to overheated imagination, though I still fancied I could detect that faint peculiarity of atmosphere ; in any case I decided to say nothing to Fernleigh, since to speak of it would involve describing the apparition in my chambers, which I shrank from discussing with any one : so when Jack asked me how I had slept, I replied :—

“Very well indeed towards morning, though a little restless in the earlier part of the night.”

After breakfast we walked about the park, which was very extensive, and studied the stately old house from different points of view. I was much struck with the great beauty of its situation and surroundings ; and, though there were sad traces of neglect everywhere, I saw that the expenditure of what was comparatively but a small amount of money for so large a place would make it fully worthy to rank with any mansion and estate of its size in the kingdom. I enthusiastically pointed out the various possibilities to Jack, but he, poor fellow, sorrowfully remarked that the sum required to make the improvements, though no doubt comparatively small, was absolutely pretty large, and far beyond his present means.

After some hours' ramble we returned to the house, and Jack proposed that we should look over the picture-gallery and some other rooms that we had not seen on the previous night. We took the gallery first, and Jack told me that it had once contained many almost priceless gems of the old Flemish and Italian masters ; but his dissolute uncle had sold most of them, often at merely nominal prices, to raise money for his riotous life in town, so that what were left were, generally speaking, comparatively valueless. There was the usual collection of ancestral portraits—some life-like and carefully executed, others mere daubs ; and we were passing them over with scant interest, when my eye was caught by one which instantly riveted my attention and sent a cold thrill down my spine, bright midday though it was ; for there, out of the canvas, looked the very face I had seen so vividly in my dream last night—the face of the mysterious visitant at my chambers in London ! The commanding look of iron will and dauntless courage was there, and the same indefinable air of latent passion and cruelty ; there too, though tenderly treated by the artist and made less prominent than it was in reality, was the curious white scar running down from the lower lip ; except that he was here dressed in rich court costume instead of the plain black robe, nothing but the pleading look of appeal was wanting to make the resemblance exact. I suppose something of the emotion I felt showed itself in my face, for Jack seized me by the arm, crying :—

"Bless me, Tom, what is the matter? Are you ill? Why are you glaring at the portrait of Sir Ralph in that awful manner?"

"Sir Ralph? Yes, the wicked Sir Ralph. I know him. He came into my room last night. I've seen him twice."

Muttering these disjointed sentences, I staggered to an ottoman and tried to collect my scattered senses. For the whole truth had flashed upon me, and it was almost too much for me. Of course it has occurred to the intelligent reader long ago, but until this moment, absolutely no suspicion had ever crossed my mind that Sir Ralph and my spectral visitor in London were identical: now I saw it all. The word commencing with "Ra" that he had tried so hard to write was his own name; he had somehow (heaven alone knows how) foreseen that I should visit Fernleigh, and so had tried to make an impression on my mind—introduce himself to me as it were—beforehand. I was now obliged to tell Jack the whole story, and was relieved to find that instead of laughing at me, as I more than half expected, he was deeply interested.

"I never believed in a ghost before," he said, "but here there seems no room for doubt. A perfect stranger shows himself to you in London, you recognize his portrait at once on sight down here at Fernleigh, and he turns out to be the very man whom tradition points out as haunting this place! The chain of evidence is perfect."

"But why should he have come to me?" I said: "I know nothing about ghosts and their ways: I am not even what these spiritualists call mediumistic. Would it not have been much more straightforward to appeal to you direct? Why should I be singled out for such a visitation?"

"Impossible to say," replied Jack; "I suppose he liked your looks; but what could he have wanted? We are no nearer discovering that than we were before. Where is that scrap of paper? For it strikes me that the solution of its mystery will yield the answer to our riddle."

I pulled out my pocket-book and handed the slip to Jack.

"Ha!" he exclaimed, the moment he glanced at it, "this is certainly Sir Ralph's monogram; I know it well, for I have seen it in several of the books in the library."

We at once adjourned to the library and compared the writing in some of Sir Ralph's books with that on the slip; the resemblance was perfect, though the writing on the slip seemed more carefully done, as though with a special effort to make every letter legible: while in the monogram (a very complicated one) every line and stroke were exactly similar. With Jack's guidance I was able to make out of it the initials "R. F.," but I should certainly never have discovered them without assistance. We now concentrated our attention on the two lines of writing.

Jack took a powerful glass from a drawer and scrutinised them long and carefully.

"Your reading of the letters seems perfectly correct," he said at length; "but what language can this possibly be? It is not Spanish, Portuguese, or Italian, I know; and you, who are acquainted with several Oriental dialects, do not recognize it

1886.]

A TARDY RELEASE.

377

either. I don't believe it is a language at all, Tom; it looks much more like a cryptograph."

"Scarcely, I think," I remarked; "you know in a cryptograph one always gets utterly impossible combinations of consonants which betray its nature at once."

"Not invariably," replied Jack; "that depends upon the system on which it is constructed. I happen, though only by way of pastime, to have made this subject a rather special study, and I do not think there are many cryptographs which I could not, with sufficient time and patience, manage to make out."

"Then, Jack, if you think this may be one, by all means proceed to exercise your talents upon it at once."

Jack set to work, and I must say I was really amazed at the ingenuity he displayed, and the facility with which he seized upon and followed up the most seemingly insignificant clues. I need give no particulars of his processes; thanks to Edgar Allen Poe, everybody in these days knows how a cryptograph is solved. Suffice it to say that this, though really extremely simple, gave a good deal of trouble—led us off on a false scent, so to speak—in consequence of the fact that a double system is employed in its construction—the rule being to substitute for every consonant the one succeeding it in the alphabet, but for every vowel—not the letter, but—the *vowel next preceding* it in the alphabet. By a reversal of this process the reader will easily discover that its signification is as follows:—

Pull the centre rose in the third panel.

Our excitement may be imagined when this was deciphered. I knew what it referred to at once, for I remembered the carved border of roses and lilies round the panels in my bedroom of last night. The butler came in to announce luncheon, but we cared little for that; we rushed upstairs like a couple of school-boys and dashed into the panelled room.

"The third panel from which end?" asked Jack. But I had not the slightest doubt; I remembered that the spectre had vanished through the wall on the left of the fireplace, so I walked up to that spot without hesitation, put my hand on the third panel from the corner, and said, "This is it."

So large was the panel, however, that the centre rose was above our reach, and it was necessary to drag a table underneath it to stand upon. Jack sprang upon it and gave an energetic pull at the centre rose, but no result followed.

"Get down again," I said; "let us try the other side of the panel."

We moved the table, and Jack tried again, and this time with success. A small piece of the border had been cut out and hinged at the top, and the pull upon the rose lifted this and disclosed a small cavity about six inches each way, in which was a large knob—evidently a handle. For some time this resisted our efforts, the machinery attached being probably rusty; but eventually we succeeded in turning it, and the whole huge panel swung into the room like a door, showing behind it a dark arched recess with

steps leading downward, up which came, stronger than ever, that strange sweet smell which had haunted my thoughts so long. Jack was springing in, but I held him back.

"Stay, my dear fellow," I said; "curb your impatience, that place probably has not been opened for a very long time, and you must first let the fresh air penetrate it; you don't know what noxious gases may not have accumulated down in that dreadful hole: besides we must first lock the door of the bedroom, that we may not be interrupted in our investigation."

Finally I persuaded him to wait five minutes, though in our excited condition it was a hard thing to do. Meantime we could not but admire the enormous strength of the walls, and the care that had been taken to make the moving panel safe by a massive backing of oak that prevented it from giving anything like a hollow sound if accidentally struck, and indeed made it as capable of resisting any conceivable blow as any other portion of the wall. When we noticed, too, the immense size and strength of the lock it had to move, we no longer wondered at the trouble it had cost us to turn the handle.

When the five minutes had expired we lighted a couple of candles that stood on the mantel-piece, and with mingled feelings of awe and pleasure entered the secret passage. The stairs turned abruptly to the left, and descended in the thickness of the wall. My fears as to want of ventilation seemed groundless, for there was quite a strong draught, proving that there must be an opening of some kind in the passage. At the bottom of the steps we found ourselves in a long narrow vault or chamber, scarcely six feet in width, but perhaps thirty in length, and certainly fourteen or fifteen in height. Floor and walls were alike stone, and at the extreme end near the roof, quite out of reach, was a small slit such as those made of old for the convenience of archers, through which came a certain amount of light and the current of air that we had noticed. On the floor at the further end were two large chests—the only furniture of this dungeon—and on one of them lay a black heap that by the flickering light of our candles looked horribly like a shrouded corpse.

"What can that be?" said I, shrinking back instinctively; but Jack pushed on to the end of the vault, and then dropped his candle with a smothered cry and came back towards me with a very white face.

"It is a dead body," he said in a horror-stricken whisper; "it must be Sir Ralph."

"Then," said I in the same tone, "he must have been shut in here somehow and starved to death."

"Good heavens!" cried Jack; and he rushed past me and up the stairs at full speed. At first I thought he had lost his nerve and deserted me, but in a few moments he was back again, though still pale with emotion.

"Just think, Tom," he said; "suppose a gust of wind had shut that door, the very same thing might have happened to us! No one knows of the existence of this place, so they would never think

A TARDY RELEASE.

1886.]

of looking here for us; and with such a massive door as that it would be hopeless to dream of forcing our way out or making ourselves heard. Now I have fixed it open, and we are safe."

"Horrible as it is, I suppose we must examine this thing," I said; and we approached it, Jack picking up and relighting his candle. The sight that met our eyes was truly an awful one, for there, stretched on the top of one of the chests, and wrapped in a loose black robe with wide sleeves—lay a skeleton, with its grinning face turned upwards and its arm thrown carelessly over the side as if in ghastly imitation of sleep. Beside it on the floor lay a curiously shaped wide-mouthed bottle, and on the other chest—and I shuddered afresh as I recognized it—the very memorandum-book that the spectre had carried in my dream! I took it up, and we at once proceeded to examine it. It opened at the place where the leaf had been newly torn out, but I turned hastily to that last page at which the figure had pointed so earnestly, and there read the following words:—

I, Ralph Fernleigh, Bart., do here indite these my last dying words. By the judgment of God or by some foul treachery I am fast shut up in this mine own secret place, from which is no escape. Here I have lain three days and three nights, and forasmuch as I see nought before me but to die by hunger, I am now resolved to put an end to this my so miserable existence by eating of those poisonous gums, whereof I have happily some store. But first will I confess the deadly sin that lieth upon my soul, and will lay solemn charge upon him who shall here find my body and shall read this my writing.*

And if he who reads these my words shall fail to make such restitution as I have charged upon him, or shall reveal ever to mortal man this my deadly sin that I have here confessed, then shall my solemn curse rest upon him for ever, and my spirit shall dog him even to his grave. But if he shall do faithfully this my behest, then do I hereby freely give and bequeath to him such wealth as he will here find, hoping that he may use it to better purpose than I. And so may God have mercy on my soul.

RALPH FERNLEIGH.

How deeply we were affected by thus, in the very presence of his mortal remains, reading this strange message from the dead, may easily be imagined. Jack had picked up the wide-mouthed bottle, at the bottom of which still remained some dark-coloured resinous matter—evidently the "poisonous gums" of the writing—but on hearing of its terrible association he dashed it on the floor in horror, and it was broken into a thousand pieces: nor could I censure him for the act, though I knew that it was also the perfume that I had so long desired. (I may here mention that I afterwards recovered a few grains and subjected it to analysis; it proved to be the Persian *lôbhân*, but mixed with belladonna, Indian hemp, and some other vegetable ingredient whose exact nature I was unable to determine).

Our next duty was the examination of the chests; but to perform this it was necessary first to remove the skeleton, and that we shrank from touching or even looking at. Still it had to be done, so we fetched a sheet from the bedroom, laid the ghastly

* The document itself explains why my friend was compelled to omit some part of it.—C. W.

relic reverently upon that, and so lifted it from the bed where it had lain so long. Then, not without a feeling of excitement, we opened the chests—a work of no difficulty, for the key that was in the lock of one fitted that of the other as well. The first was closely packed with bags and smaller boxes, the former of which, to our astonishment, we found to contain chiefly gold and silver coin of various countries; while the latter proved the truth of at least one of the popular rumours about Sir Ralph, for, arranged carefully in them was a collection of gems, cut and uncut, some of which even our inexperienced eyes could tell to be almost priceless.

“Jack, my boy,” said I, grasping his hand (for not even the presence of the skeleton could altogether restrain my joy) “you shall soon wed your Lilian now! Even after carrying out Sir Ralph’s wishes you will still be a rich man.”

“Yes, Tom,” answered he; “but remember half of this is yours: without you I should never have known of its existence.”

“No, no,” replied I; “not a penny will I touch: I have enough and to spare, and besides it is all yours by right, for you are Sir Ralph’s heir.”

But he insisted, and at last to pacify him I had to consent to accept some, at least, of the larger jewels as mementoes. The other chest contained a large amount of family plate—some of it very rich and massive—and half a dozen small bars of gold, probably the basis of the wild myth that I mentioned above.

By the time our investigations were finished evening had come on; and, as may be supposed, we sat down to dinner with an appetite, and after it was over sat talking and planning far into the night. Very happily, though very quietly, we spent our Christmas day, and on the Thursday we dined at the rectory as arranged. Certainly Jack had not exaggerated the charms of his fair Lilian, and when in the course of the evening I saw them come out of the conservatory together, both looking greatly discomposed but deliciously happy, I knew that I might safely offer the dear fellow my congratulations.

I have little more to tell. Three months later, in the sweet early spring-time, I went down to Fernleigh again to act as “best man” at a wedding, and as we passed down the churchyard the happy bridegroom silently pointed out to me a white marble cross bearing simply the words:—

SIR RALPH FERNLEIGH, BART.

1795.

Though not myself an eyewitness of the events of the above story, I received them on unimpeachable testimony; in fact I may say that I had evidence for them such as would have satisfied any ordinary jury. With the narrator I had the pleasure of an intimate acquaintance of a year’s duration. His friend Mr. Fernleigh I have seen only once, when he was in town for a few days; but on that occasion he fully and circumstantially corroborated Mr. Keston’s account of these strange events, and gave me a warm and hearty invitation to come down and spend a fortnight at the Hall, so as to

1886.]

examine the theatre of their occurrence at my leisure : and further, as my engagements compelled me regretfully to forego the pleasure of this interesting visit, he was good enough to take the trouble to send up to Mr. Keston for my inspection, the curious old memorandum-book and the torn leaf containing the cryptograph which occupies so prominent a place in the narrative.

Whether or not my friend is right in describing himself as not mediumistic in the ordinary sense of the word is uncertain. There are certain peculiarities in his character which may help to explain what seems to have puzzled him so much—the reason why Sir Ralph should have selected *him* to receive his communication. He is pre-eminently a man of deep feeling, of intense and ready sympathy, as indeed may be seen from the narrative ; a man who reminds one of those lines of Béranger :—

Son cœur est un luth suspendu ;
Sitôt qu'on le touche il résonne.

Probably this capability of sympathy attracted the elementary as a channel through which his purpose (if we can call it a purpose) could be carried out.

The story seems to me to differ from other accounts of the visitations of "earth-bound souls" only in the appearance of the wraith in the first place at a distance from the scene of death to a person in no way specially connected with it, and the sort of foreknowledge which it seems to have possessed of that person's visit to its former home—not only before the invitation was given, but even before the *idea* of the invitation (which, as far as we can see, was quite accidental) could possibly have existed in the mind of either host or guest. This latter is the point which seems to me most difficult to explain, since such foreknowledge would appear to indicate a power of prevision much more considerable than that with which entities in such a condition can usually be credited. Is it probable that the elementary's attention (if we may use such a term) was attracted to Mr. Keston in consequence of the bond of friendship existing between him and Mr. John Fernleigh, and that—finding him to be sufficiently impressionable to receive its communication—it endeavoured to deliver its message to him in his chambers ; but, failing in that attempt, it influenced Mr. Fernleigh (as it might easily do) to invite him into its own peculiar domain, where its power was naturally greater ? Perhaps some learned friend will give an opinion on the subject.

CHARLES WEBSTER, F. T. S.

THE OCCULTIST'S FIRST RULE.*

HERCULES, the mythic hero of ancient Greece, once, according to the myth, walked along a road, until it divided into two. Then he stopped, at first unable to decide what direction to take. He saw to the left a very broad, even and pleasant highway, with fragrant flowers and beautiful trees on either side and at the end a palace of white, shining marble. To the right he saw a rugged path over hills and mountains so narrow, that two men could not walk side by side along it. Where this path ended he was not able to see. All his senses cried loudly: "Go to the left and attain honour and glory! Go, and everything will be pleasant to you! Go, and you will be a king and a hero among men!" But the *atma*, the spirit, that never cries aloud, whispered in low, melodious tones: "If you follow your senses, seeking pleasure and nothing beyond, you will find pain and sorrow, and nothing but pain and sorrow. If you wish to be a king and a hero among men, you might *seem* to be so for a short time, and yet in reality be nothing but a poor slave, with a ball tied to your foot. And you will be no hero after all, when pale-faced Death once comes unbidden to your feast. Then you will try to flee, but will be unable to stir. You must bid your costly palace and its transitory pleasures farewell and go back into darkness; and you will come out from the darkness, more miserable perhaps than ever, and will be forced to begin the painful journey once more." The strong Greek shuddered. "And this ugly road, then?" he asked, pointing to the right-hand path. "It is the way from Time to Eternity," answered the *atma*. "Difficult it is to wander upon it, and in a worldly sense it has only pain and sorrow to offer to the wanderer. But the man who dares to take this road, will, unterrified and unconquered, march through the shadowy valleys of Death and be a king and a hero for ever in the Land of Spirit."

Every one has to choose the way for himself. As for us, we know well in what direction *we* have to go. But to *know* and to *look at* the way only, is of very little consequence. We must *walk* upon it,—walk, and never stop, or else we shall gain no spiritual perfection. But we cannot walk upon the right-hand path, if we have nothing to tread upon; and we cannot perceive the path, if the *atma* cannot shine through us as through a window. We must eliminate our baser corporeal elements, and when this is accomplished, then the *atma* can see clearly through the body (or *rupa*). And how can we trample down the baser elements of the body? How can we castigate and cleanse the body so that the spirit can look through it and see the path? The answer is not difficult, if we only remember that the first of the occultist's golden rules tells us: "*Drink not intoxicating liquors, take not intoxicating drugs. Eat no meat. Destroy not any life.*" The occultist must, of course, strictly obey this rule, or else his spirit cannot clearly see the right-hand path. For the occultist, as for a would-be athlete

* A Paper read before the Chicago Branch Theosophical Society, November 15, 1885.

1886.]

THE OCCULTIST'S FIRST RULE.

333

in a worldly sense, training is necessary. I am informed that a candidate for athletic victories, must not drink alcohol during the time he tries to gain strength.* If he does, he will fail. And we know well the reason why. "Alcohol" said the late Dr. Carpenter "is not a help but a hindrance to work." It causes degeneration of nerve tissue, and if freely indulged in, produces a fatty deposit in the muscles and internal organs.† To gain calmness of mind we have to evade every disturbing influence; and intoxicating drinks certainly disturb the calmness of the mind. But why are we not permitted to eat any meat? Even that is not very difficult to comprehend. To get meat, we, or somebody else, must destroy living beings. And that we are strictly forbidden to do, because to kill is to work against nature and an occultist must be nature's co-operator. According to the wonderful little book "Light on the Path" we have only six *things*—no living beings—to kill out: *ambition, desire of life, desire of comfort, sense of separateness, desire for sensation, and hunger for growth.* That is all. The author of "Hints on Esoteric Theosophy," No. 1, after having told a correspondent several things necessary for an occultist, adds in a footnote: "When I wrote this letter, I was myself so little advanced, that I did not know that there was a third rule having reference to physical preparations, no less important than the two referred to in the text. This rule requires entire abstinence from all fish, flesh, fowl, and eggs,—in fact from all animal food, except milk and its preparations, butter, cream, ghee, cheese, &c. A vegetable diet, supplemented only by these is essential to any considerable development of the psychical senses in the great majority of mankind. I myself, though brought up in Europe as a flesh-eater, have, since I wrote this letter, given up entirely all animal food, and have reduced the *quantity* of liquids and solids I have been accustomed to consume by fully one half, and that without the smallest inconvenience—nay, so far that I can judge, with a distinct benefit to my health. At present my daily food consists of from 12 to 14 ozs. of bread, rice, butter, vegetables, fruit, and sugar, and from 16 to 20 ozs. of water, milk, and tea. But as time goes on these quantities will be found capable of great reduction, and such reduction will distinctly aid the development of the supersensual faculties, provided that this repression of the physical elements is accompanied by the expansion of the mental and moral parts of our nature. H. X., June, 1882." What the author here says, accords with what is said in "The Elixir of Life" to which I refer. For the present I will only try to show what the Sacred Books of the East say concerning the subject of this paper. The following are a few quotations from the canonical books of the Buddhists:—

"The thirst of the thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest. Whosoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding Birana grass. He who

* There is no general rule. The trainer uses his judgment in the matter. In England small quantities of alcohol are generally given with food.—Ed.

† Fide Dr. Anstey's lectures on the physiological action of alcohol.

overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus-leaf."—*Dhammapada*, ch. XXIV, v. 334-336. "Whosoever in this world harms living beings, whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast."—*Uragavagga*, *Vatasutta*, v. 115. "As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless (friendly) mind towards all beings."—*Uragavagga*, *Hemavatasutta*, v. 148. "And then the king, the lord of chariots, instructed by the Brâhmanas, caused many hundred thousand cows to be slain in offerings. The cows, that are like goats, do not hurt any one with their feet or with either of their horns, they are tender, and yield vessels (of milk),—seizing them by the horns the king caused them to be slain with a weapon. Then the gods, the forefathers, Indra, the Asuras, and the Rakshasas cried out: 'This is injustice,' because of the weapon falling on the cows. There were formerly three diseases: desire, hunger, and decay; but from the slaying of cattle there came ninety-eight. This injustice of (using) violence that has come down (to us) was old; innocent (cows) are slain, the sacrificing (priests) have fallen off from the Dhamma."—*Kûlavagga*, *Brâhmanadhammikasutta*, v. 307-311. "Let him (the Bhikkhu) not kill, nor cause to be killed any living being, nor let him approve of others killing, after having refrained from hurting all creatures, both those that are strong and those that tremble in the world."—*Kûlavagga*, *Dhammikasutta*, v. 393. "I will praise an ascetic life, such as the clear-seeing (Buddha) led, such as he, thinking over it, approved of as an ascetic life."—*Mahāvagga*, *Parabaggāsutta*, v. 404.

If we pour out blood, we thereby provoke so-called ghosts, especially elementaries. And with such beings we ought to have no communication at all, because they are injurious and try to consume the provoker's aura. Therefore, no man ought to shed blood, either of men or animals; and he should eat no flesh, either of animals or his fellow-men. This is a rule that must not be forgotten. And we *must* do as it bids us, if we wish to attain the blissful, mysterious subjective state called Nirvâna. And that is all we ought to wish for. If we try to attain Nirvâna, we need do nothing more. Everything we need will come to us then. If we wish to be wonder-workers, conjurors, and so on, we shall gain nothing, but lose much. The left-hand path with its prey-hunting astral centres then stands open for us, and we have only to strengthen our will-power on the lowest plane to become jugglers and miracle-mongers. But the true occultist, wishing for nothing in this world, will mingle as a drop with the ocean of the One Life, and thus be all-powerful. Declarations to that effect we find in the Buddhist books, as I will now show by quoting a few passages.

"Seeing misery in sensual pleasures, and considering the forsaking of the world as happiness, I will go and exert myself; in this my mind delights."—*Mahāvagga*, *Pabbaggāsatta*, v. 423. "Form, sound, taste, smell, and touch which intoxicate creatures, having subdued the desire for (all) these things (dhammas), let him in due

time go in for his breakfast. And let the Bhikkhu, after having obtained his food at the right time and returned, sit down alone and privately reflecting within himself, let him not turn his mind to outward things, (but be) self-collected."—*Kūlavagga, Dhammikasutta*, v. 386, 387. "What origin have passion and hatred, disgust, delight, and horror? Wherefrom do they arise? Whence arising do doubts vex the mind, as boys vex a crow? Buddha said: Passion and hatred have their origin from this (body), disgust, delight, and horror arise from this body; arising from this (body) doubts vex the mind, as boys vex a crow."—*Kūlavagga Sūkilomasutta*, v. 269, 270. "Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvāna), their path is difficult to understand, like that of birds in the air."—*Dhammapada*, ch. VII, v. 92. "Earnestness is the path of immortality (Nirvāna), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already. Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Aryas (the elect). These wise people, meditative, steady, always possessed of strong powers, attain to Nirvāna, the highest happiness."—*Dhammapada*, ch. II, v. 21-23.

JACOB BONGGREN.

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's Vīveka Chudamani

(continued from page 258.)

106. This ego which is the subject of enjoyment and experience is to be known as *ahankara*.* It attains three conditions by association with the qualities,† *satva* and the rest.

107. By the agreeableness of objects it becomes happy and by the contrary unhappy; happiness and unhappiness are its properties and not of *atma* which is the eternal bliss.

108. Objects become dear not in themselves but by reason of their usefulness to the self because the self is the most beloved of all.

109. Therefore the *atma* is the eternal bliss, for it there is no pain. The bliss of the *atma*, dissociated from all objects, which is experienced in dreamless slumber, is during waking perceived by direct cognition,‡ by instruction and by inference.

* It will be seen that hitherto only sensational consciousness of objects has been treated of. But in every act of sensational consciousness is involved the consciousness of the self that experiences sensation. When I become conscious say for instance of a book there are two distinct branches into which that consciousness resolves itself. I am conscious of the book and I am conscious of the fact that I am conscious of the book. This latter branch of consciousness or reflection, consciousness or self-consciousness is egotism or *ahankara*.

† The qualities are *satva* or pleasure and goodness, *rajas* pain and passional activity, *tamas* indifference or dullness. In association with these qualities, forming the three classes into which objects are divided, the egotism attains its three conditions. The excess of *satva* produces super-human conditions, excess of *rajas* human and excess of *tamas* sub-human existence.

‡ Which practical psychology or occultism gives.

110. Maya (energy) by which all this universe is produced, which is the supreme controlling power called *avyakta* (unmanifested), and which transcends the beginningless *avidyā*, is, to be inferred by the wise through its effect, which is wisdom.

111. This Maya is neither being nor non-being nor is it essentially both; it is neither differentiated nor is it undifferentiated nor is it essentially both; it is neither particled nor is it the unparticled nor is it essentially both; it is of the most wonderful and indescribable form.

112. This can be destroyed by the realization of the non-dual Brahman, as the illusion of the serpent in the rope is destroyed by the realization of the rope. The qualities of it are called *rajas*, *tamas* and *satva* and these are known by their effects.

113. The power of *rajas* is extension (*vikshepa*) which is the essence of action and from which the pre-existing tendencies to action were produced, and the modifications of the mind known, as attachment and other qualities productive of sorrow are always produced by it.

114. Lust and anger, greed, malice, personality, jealousy and envy are the terrible properties of *rajas*; therefore by this quality is produced inclination to action, for this reason *rajas* is the cause of bondage.

115. The power of *tamas* is called *āveiti* (enveloping) by the force of which one thing appears as another; it is this force which is the ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension (*Vikshepa*).

116. Even though intelligent, learned, skilful, extremely keen-sighted in self examination and properly instructed in various ways, one cannot exercise discrimination, if enveloped by *tamas*; but, on account of ignorance one considers as real that which arises out of error, and depends upon the properties of objects produced by error. Alas! for him! great is the enveloping power of *tamas* and irrepressible!

117. Fruitless thinking, contradictory thinking, thinking of possibilities, mistaking unsubstantial things for substance, belong to *rajas*. One associated with *rajas* is perpetually carried away by its expansive power.

118. Ignorance, laziness, dullness, sleep, delusion, folly and others are the qualities of *tamas*. One possessed by these perceives nothing correctly but remains as if asleep or like a post.

119. Pure *satva*, even though mixed with these two, in the same way as one kind of water mixes with another,* becomes the means of salvation; [for] the reflection of the absolute self (supreme spirit), received by *satva*, sunlike manifests the universe of objects.

* i. e. undistinguishably.

1886.]

THE CREST-JEWEL OF WISDOM.

337

120. The properties of mixed *satva* are self regulation,* self-control, self-culture† and the rest, reverence, regard, desire for liberation, god-like attributes,‡ and abstinence from evil.

121. The properties of pure *satva* are profound peace, perception of the *atma* within us, supreme tranquillity, a sense of contentment, cheerfulness, concentration of mind upon the self by which a taste of eternal bliss is obtained.

122. The unmanifested (*avyaktam*) indicated by these three qualities is called causal body of the ego. The state of its manifestation is dreamless slumber, in which the functions of all organs and of the *Buddhi* are latent.

123. Dreamless slumber is that state in which all consciousness is at rest, and intellect (*buddhi*) remains in a latent state; it is known as a state in which there is no knowledge.

124. The body, organs, vitality, *ahankara*, and the rest, all differentiations, the objects of sense, enjoyment and the rest, *ākāśa* and other elements composing this endless universe, including the *avyaktam* (unmanifested), are the not-spirit or non-ego.

125. *Maya* all the functions of *Maya*—from *Mahat*|| to the body—know to be *asat* (*prakṛiti* or the unreal objectivity) like the mirage of the desert by reason of their being the non-ego.

126. Now I shall tell you the essential form (*swarupa*) of the supreme spirit (PARAMATMA), knowing which man freed from bondage attains isolation (reality of being).

127. An eternal somewhat, upon which the conviction relating to the ego rests, exists as itself, being different from the five sheaths and the witness of the three conditions.

128. Who during waking, dreaming, and dreamless slumber knows the mind and its functions which are activity and passivity—this is the ego.

* Asceticism, cheerfulness, liberality, worship of gods, study of the general conclusions of the scriptures, feeling of pain in doing wrong (shame), humility, repetition of scriptural texts and performance of religious ceremonies—these according to the teachers of Yoga philosophy constitute self-regulation.

† Self-control consists in inoffensiveness, truthfulness, non-acquisition of property to the injury of others, clemency, straightforwardness, forgiveness, patience, temperance and purity.

‡ God-like attributes enable us to perform our duties without the desire for the attainment of a personal end. See Bhagavad-gita, Chapter XVI, where god-like attributes are considered as a means of liberation and demoniac attributes (*asuri*) the reverse. Gandapadu (*op. cit.*) gives *asuri* as a synonym for *buddhi*. Upon this Professor Wilson comments:—"Asuri:—this is a very unusual and questionable denomination. It occurs only in the *S. Bhāṣya* and may be an error, perhaps for *Cemusshi*, one of the synonyms of *buddhi* in the *Anara Kosha*. It cannot be connected with *Asura*, 'a demon,' as if the faculty were incompetent to convey divine knowledge; for one of its properties, in connection with the quality of goodness, is *Jnyāna*, 'true knowledge.' There is no reason why it should be derived from *Asuri*, the pupil of *Kapila* unless allusion is made to some personification of intellect (i. e. *buddhi*) as the bride of the sage. No explanation of the word is given in the *Bhāṣya*, and I must confess my inability to suggest one entitled to any confidence." It will appear from the passage in the Bhagavad-gita, above referred to that *asuri* is *buddhi*, with the quality of *rajas* predominant; *rajas* it is well known is specially connected with *asuras*, demons.

|| *Buddhi*, the first manifestation of *Prakṛiti*.

129. Who by himself sees* everything, who is not seen by any one, who vitalizes *buddhi* and the others and who is not vitalized by them—this is the *atma*.

130. The *atma* is that by which this universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine.

131. By reason of its proximity alone the body, the organs, *Manas* and *Buddhi* apply themselves to their proper objects as if applied [by some one else].

132. By it having the form of eternal consciousness all objects from *ahankara* to the body and pleasure and the rest are perceived as a jar [is perceived by us].

133. This *Purusha*, the essential *atma*† is eternal, perpetual, unconditioned, absolute happiness, eternally having the same form and being knowledge itself—impelled by whose speech the vital airs move.

134. This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the mid-day sun in the “cave of wisdom” (the *agnichakra* see “Places of Pilgrimage” October Theosophist) illuminating the whole universe.

135. The knower of the modifications (operations)‡ of the *manas* and *ahankriti*, of the actions performed by the body, organs and vitality present in them, as the fire is present in the iron, [heated by fire], does not act,|| (in the same sense as the above,) nor follow (their actions).

136. That eternal is not born, does not die, or grow or diminish, or modify, is not itself dissolved by the dissolution of this body, as space (is not dissolved) by the dissolution of the jar.

137. The supreme spirit (*paramatma*), different from *Prakṛti* and its modifications, having for its essential characteristic pure consciousness is unparticled, manifests this infinity of reality and unreality,—the underlying essence of the notion “I, I”—manifests itself in the conditions, waking and the rest, as the witness (or subject) of *buddhi*.

138. O disciple, with mind under control, directly perceive this, the *atma* in thyself as—“this I am”—through the tranquillity of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of *Brahma*.

* Cognises.

† Because it is not manifested as itself in the manifested universe.

‡ Viz. Vitality, the organs, etc.

|| The original word is *vilasati*, plays. I am compelled to sacrifice in the translation the suggestion in the original as to the absence of want and therefore of a motive for action in the absolute ego.

1886.]

139. Bondage is the conviction* of the "I" as being related to the non-ego; from the ignorance (or error)† arising out of this springs forth the cause of the birth, death, and suffering of the individual so conditioned. And it is from this (error) alone that (he) nourishes, annoints and preserves this body mistaking the unreal for the real in the same way as a cocoon maker (*larva*) gets enveloped in its own secretion.

140. O friend listen! The notion of ego in one deluded by *tamas* becomes strengthened in this (*asat*). From such absence of discrimination springs forth the notion‡ of rope in the snake. From this a mass of great suffering befalls the entertainer of such notion. Therefore the acceptance of *asat* is the "I" is bondage.||

141. The enveloping power of *tamas* completely enshrouds this *atma*, having infinite powers (*Vibhava*), manifested by the indivisible, eternal, non-dual power of knowledge, as *Rahu* (the shadow of the moon) enshrouds the sun's orb.

142. On the disappearance from the *atma* of an individual's knowledge of identity with it—a knowledge which possesses supremely stainless radiance,—the individual in delusion imagines this body which is not self to be the self. Then the great power of *rajas* called *vikshepa* (extension) gives great pain to this individual by the ropes of bondage [such as] lust, anger, etc.

143. This man of perverted intellect, being deprived of the real knowledge of the *atma* through being devoured by the shark of great delusion, is subject to conditioned existence on account of this expansive energy (*vikshepa*). Hence he, contemptible in conduct, rises and falls in this ocean of conditioned existence, full of poison.

144. As clouds produced (*i. e.*, rendered visible) by the rays of the sun manifest themselves by hiding the sun, so egotism arising through connection with the *atma* (or ego) manifests itself by hiding the real character of the *atma* (or ego).

145. As on the unpropitious day when thick clouds devour the sun, sharp cold blasts torment the clouds, so when the ego is without

* The original word is *mati* which is a synonym for *buddhi*. Bondage therefore is that condition or modification of *buddhi* in which it takes the form of the error mentioned in the text. Starting from this initial modification *buddhi* secretes, larva-like, the world of objects which it reflects upon the *atma* and produces its bondage or illusive conditions. *Atma* is eternally pure and unconditioned, but through its erroneous identification with *buddhi*, secreting the illusion of objects, it becomes bound that is to say the modifications of *buddhi* become ascribable to it.

† The words *avidya* and *agnāna* are usually rendered "ignorance;" but it is necessary to state that in this connection the word ignorance has a meaning slightly different from the usual one. It does not mean negation of knowledge but is a positive concept as we said before. Perhaps error is a better rendering. The negative particle *a* in these words does not imply the negation of the term it qualifies but its antithesis. Thus *akarma*=evil-act, *akhyati*=ill-fame &c.

‡ The original word is *dhishana*. It signifies that sub-conscious activity which goes on during the vivid cognition of any particular state of consciousness and becomes realized in the succeeding state. Thus the *dhishana* of waking consciousness becomes real and objective in dream-life. See Sankara's Commentary on the opening Stanza of Gandapada's *karika* on the *Mandukya Upanishad*.

|| In other words bondage is the condition in which the notion of *I* has any content which is objective, in the largest sense of the word. But as there are grades of liberation this definition of bondage is to be taken as the absolute limit.

intermission enveloped by *tamas* the man with deluded *buddhi* is, by the intense expansive power [*vikshepa*,] goaded on with many sufferings.

146. By these two powers is produced the bondage of the individual; deluded by these two he wanders about thinking the body to be the *atma*.

147. Of the tree of conditioned life truly the seed is *tamas*, the sprout is the conviction that the body is the ego, attachment is the leaf, karma truly is the sap, the body is the trunk, the vital airs are the branches of which the tops are the organs, the flowers the objects [of the organs], the fruit the variety of sufferings from manifold *karma*, and *jiva** is the bird that feeds.

148. The bondage of non-ego, rooted in ignorance, produces the torrent of all birth, death, sickness, old-age and other evils of this (the *jiva*), which is in its own nature manifest without beginning or end.

149. This bondage is incapable of being severed by weapons of offence or defence, by wind, or by fire or by tens of millions of acts,† but only by the great sword of discriminative knowledge, sharp and shining, through the favour of *Yoga*.‡

150. For a man having a simple-minded conviction in the conclusions of the Vedas (there is) the application to the duties prescribed for him; from such application comes the self-purification of the *jiva*. In the purified *buddhi* is the knowledge of the supreme ego and from that is the extinction of conditioned life down to its roots.

A THEOSOPHICAL FABLE.

ONCE upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society "Harmony," but there was very little harmony among them; on the contrary, they quarrelled a great deal amongst each other, for their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it, is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very unharmonious, would come near it, it would begin to make a very disagreeable noise.

* Individual ego.

† Religious sacrifices, etc.

‡ *Dhatuh* is used in this sense in several Upanishads also.

1886.]

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities, that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a "music of the spheres." The intrepid president however insisted that there was, and he promised, that if they would send some one to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 329 and concluded.)

Section III, Clause 3.—(Continued.)

HAVING shown in the preceding articles how Aura emanates from all animate and inanimate bodies and makes an impression upon the surrounding objects generally, I shall now attempt to describe the influence of Aura upon human beings in particular.

Mankind are affected, either for good or evil, according to circumstances, by the Aura constantly thrown off both by men and women, and by beings belonging to the other species of the animal kingdom; as well as by the races of the elemental kingdom; and even by the inanimate objects of the vegetable and mineral kingdoms. The Aryans from time immemorial believed in the influences of Aura proceeding from plants and stones, in averting contagious diseases by purifying the atmosphere; in curing diseases by imparting a healthy tone to the system; in counteracting the malign influences of evil elementals by opposing an Aura more electrical and powerful than that of the elementals themselves; and in developing various psychic powers latent in man by means of the great occult properties which they possess. The following are among the plants and trees so held in great esteem, namely,—Aswatha (*Ficus religiosa*), Palâsa or Pâtadru (*Butea frondosa*), Tulsi (holy basil=*Ocymum sanctum*); Bilwa (*Ægle marmelos*), Nimba (Neem=*melia azadiracta*), Munja (fibrous grass=*Saccharum munja*), and Soma (moon-plant or nectar producing plant=*Sacrostema viminalis*); and among the stones and gems I may mention Indra nila (Sapphire), Saligrams (sacred pebbles found in the river Gandak) and Sphatika (crystal). Such occult plants and stones are kept in or out of the houses, or upon the person of the individuals concerned, according to circumstances, in order to enjoy the benefits they are capable of producing. "Throughout the long and hoary antiquity of very early ages," says Mr. P. Davidson,—“has a faith in the effects of magical charms, amulets, and talismans existed, even amongst nations the most widely apart and unknown to one another, whilst in our own modern times the same belief in their efficacy and power is still entertained, not only amongst many of the natives of Asia and Africa, but also in Turkey, Italy, Spain and Britain;” and the learned gentleman gives numerous instances of the highly efficacious properties of Sâligrams, corals, flints, magnets and other magical and oracular stones. (Vide *Theosophist*, V. 285.)

It must be remarked that some of the occult plants and stones possess the extraordinary properties spoken of, inherently in

1886.]

LIGHT ON THE PATH.

393

themselves; and some acquire such properties by a peculiar process of combinations. Among the artificial productions of the latter kind, I may mention the preparation called *Anjana*; a species of collyrium applied to the eye-lashes or, as is generally the case, painted on the palm of the hand, as the means of perceiving things which are invisible to external eyes. This mode of divining mysterious things is effected by means of *Anjana*, prepared in different ways for different purposes; as for instance; *Bhūtānjanā* is a collyrium intended to discover apparitions, to lay spirits, and to render all sorts of goblins &c., visible; *Vasyānjanā*, is a collyrium by which a person may bring every thing under his control; *Adrusyānjanā*, which enables one to see all without himself being invisible to any; and *Garudānjanā* a collyrium of emerald and ghee by which the eye becomes as keen as that of a Garuda or an eagle; and also *Rasanjanā*, made of the calx of brass, *Naganjanā*, made of the fat of serpents, and *Kusumanjanā*, made of flowers, all these three last mentioned being used for curing diseases, such as eye-sore, &c., &c. And here the readers will note the fact that the Magic mirror of the Western nation is prepared on the same principles as the *Anjana* of the Eastern people.

And next, among the articles which possess extraordinary powers by themselves, without any preparation, I may mention the *Sphatika*, the crystal, whose property is described by a gentleman, who tested it personally in these words,—“If a person naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart,—landscapes, scenes by sea and land, and sometimes messages written on scrolls which unwind of themselves, or printed in books that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father. and was deeply agitated by the vision.” (*Theosophist*, III. 287.)

While men are thus affected by the magnetic Aura of plants and stones, they are much more strongly influenced by the Aura or rays of the planets. The Sun is the most magnetic of all bodies. The Sun's emanations tend to bind all things to itself; and the Sun imparts binding power to everything falling under its direct rays. And so of the Moon, whose rays have an immense influence on man, as well as upon the vegetable kingdom. This is the case with also the other planets, although their effects are not as palpably felt as those of the Sun and Moon. The science of Astrology is founded upon this theory; and although it cannot be denied that the divinations of numerous half-educated, careless and mercenary astrologers have proved to be false, yet the scientific basis of this sublime science remains unshaken up to this day. Many are the votaries of this science in the East and the West; and one of the great philosophers of the present age, Mr. Proctor, bears testimony to the fact that “the heavenly bodies do rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of

the chief among those orbs—the Sun,—every living creature on the earth must perish. (“Our place among the Infinities,” page 313). This learned author admits also the influence of the Moon; and further, sees nothing strange in the ancients’ reasoning, by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was natural that the other moving bodies should be thought to possess also their own special powers.—(*Ibid*, p. 314.)

Such being the effect of the Aura of herbs, stones and planets upon men, it is no matter of surprise that men are influenced by the Aura of one another among themselves. A healthy visitor is liable to be seized by an attack of disease on entering the sick chamber, for he imbibes the Aura, *i. e.*, the magnetic fluid thrown off by the sick person, which partakes of the morbid, unhealthy condition of the body. And similarly, a patient finds himself better, and gains strength after some friend with a healthy constitution has been sitting for some time by his side. In the same way, the Aura thrown off by one and inhaled by another, excites love or hatred, sympathy or antipathy between them; and this is what we mean when we say that so and so is prejudiced or biassed in respect of some other. This happens not only when one sees another, but also when one hears the sound or inhales the odour proceeding from another; for the effects of material emanations in the shape of sound or smell are not less forcible than those arising from sight. The sympathy excited by music, and even pathetic or eloquent speech, and the feelings engendered by smelling particular odours, are too well known to need illustration here. The philosophy of this theory is thus explained by a renowned author, who holds that “when two men approach each other, their magnetism is either active or passive; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference; in which case they not only affect health but also moral sentiments. This magnetism or sympathy is found not only among men, but also in plants and in animals.” I must add that upon this theory is founded the popular belief in the effects of good or evil eye, good or evil touch and so on.

If such are the wonderful effects of the *unconscious* evolution of Aura, the result will be infinitely more marvellous when the Aura is thrown off *consciously*. Here let the reader recall to memory what I have already stated, namely,—that desires are the springs of action; that one of the essential conditions of action is will; that the exertion of the will stirs up the fire or the vital force (Tejas) which is within man; that thereupon the vital force flows out of the body, endowed with sound, colour and odour; that, being the offspring of the will, this vital force is semi-intelligent and electric in its effects; and that, when properly propelled, it travels in whatever direction and to whatever distance

1886.]

LIGHT ON THE PATH.

395

the operator desires at the time of sending it forth, and affects the intended object, animate or inanimate.

The first condition then for the successful conscious direction of Aura towards any desired object, is strength of will. By nature, will is the strongest of all the powers possessed by a human being; for it belongs to his spiritual and therefore indissoluble part; and it displays itself the more forcibly the more it is freed from the material part of human constitution. Not only should a person have strong energy of will, but should also have the power of concentrating and sustaining the attention, and of abstracting himself from everything foreign to the object in view. And further, one should have faith in the strength and efficacy of his will-power, and ought not to allow it to be checked by the opposing influence of unbelief of whatever kind. Hence it is that, although the faculty of commanding the direction and effect of Aura exists by nature in every person, yet all do not possess it in the same degree; owing to difference in physical and moral qualities, as well as in the grade of development.

Then the second condition for success in this matter is the nobility and purity of the will. A man endowed with a strong will, but devoid of pure heart, may wield his power for selfish and immoral purposes, and thus apply the purest of fountains to the foulest end. He who desires to exercise this power, should be perfectly free from all wordly incentives and sensuality; he should sincerely regard other men and women as his brothers and sisters; and should not for a moment allow himself to be swayed by any other motive than that of doing good to all, unmindful of all other considerations, and unmindful of any sacrifices which such beneficent task may impose upon him. He should likewise shun every kind of pride or conceit, and avoid any show or exhibition of his power for the gratification of the idle and the curious. (*Yoga Tatwa Upanishad*). Hence it is said that the Aura of the little, innocent children is pure and healthy; that a higher degree of purity and healing property attaches itself to the Aura of an adult person who leads a moral life conscientiously; and that the highest degree of purity belongs to the Aura of the Adept, who has completely divorced himself from every worldly concern, and whose sole end and aim are the good of humanity in the highest spiritual sense of the word.

And the third condition for the successful operation of the will, is the entire absence of intervening obstacles. If a person wills a thought to reach another person, it will reach its object, only in case it encounters no psychological obstacles more potent than itself. We must also remember that all are not alike sensible to the action of another's will; and that the same persons are more or less so, according to the temporary dispositions in which they are found. And further, where the operator and the patient happen to be not of the same sex, but one is male and the other female, extra precaution is necessary. The Aura of a woman being by nature more electrical, more chemical; and therefore more positive and powerful than that of a man, the will of a woman will prevail against that of a man, unless the latter

develops his will-power to a degree sufficient to enable him to combat that of the former.

With these conditions, one may be able to evolve Aura consciously for any desired end. The parts of the body whence most Aura flows are the head, the eyes and fingers. I have already mentioned the faculty—the third eye—which man is capable of developing on his forehead. The employment of the fingers in the performance of what is called *Mudra*, i. e., the gesticulations and entwinings and wavings of the fingers, which accompany prayers and other invocations among Aryans, has reference to the Aura emanating from the fingers, and is specially referred to in the Rig Veda, I, 62—10. The process of placing others under the influence of Aura projected through the eyes is mentioned in the Rig Veda, I, 23—3, where a Rishi says, "Looking at each other they cast them asleep." Instances of Rishis controlling elements and conferring efficacious blessings are to be found in the following passages of the Rig Veda :—

"Brahma (Vedic hymn) is my protecting armour," (Rig Veda, VI. 75—19). This Brahma (Vedic hymn) of Viswamitra protects the tribe of Bharata" (Rig Veda, III. 53—12—13). "The Ribhus, uttering unfailing prayers, endowed with rectitude, and succeeding in all pious acts, made their parents young." (Rig Veda, I. XX. 4).

"Rishi Dêwapi, son of Rishtashena, performing the function of a *hotri*, knowing how to gain the good graces of the gods, has discharged from the upper to the lower ocean those waters of the sky which fall in rain." (Rig Veda, X, 98—5).

Who are these Ribhus? Who is Rishi Viswamitra? And who, in particular, is Rishi DEWAPI? I beg my reader's pardon for reserving answers to these queries for another occasion.

Now, to resume our account of Aura. It is a widely known fact that the Aryans attach a great sanctity to bathing in water; and this has a very intimate connection with the subject of the magnetic Aura we are speaking of. By nature water has the power of washing off and removing all material emanations, including Aura, so that Aryans bathe at stated hours to remove the emanations of bad Aura with which they may have come into contact during the preceding hours. They also bathe whenever they happen to touch people, animals, or other substances whose Aura they consider to be vicious; and whenever they are affected by unpleasant tidings of the death of those in whom they are interested; and even when the tidings are pleasant, if the event be one which is coupled with circumstances which must contribute to the flow of an unusual quantity of Aura, a portion of which must in the nature of things be not quite salubrious—as for instance in the case of child-birth. Acting upon the same principles, the Aryans refrain from bathing themselves after having seen, or touched, things or men whom they consider to be pious and capable of throwing off good aura.

These notions,—about evil eye, evil touch, good and bad effects of Aura and so on may no doubt seem superstitions to those who have not studied this subject. But, as observed by Bacon, "there is "superstition in avoiding superstition when men think to do best "if they go farthest from the superstition formerly received. There-

1886.]

"fore care should be had that, (as it fareth in ill purgings) the "good be not taken away with the bad." Most of the symbolical myths supposed by some to be meaningless fictions may, by investigation, be found to contain the most profound expressions of well defined scientific truth.

Now to return to the subject of Aura. From what has been above stated, the reader will perceive that man is capable of affecting others by his Aura even where it is unconsciously thrown off; and hence the injunction laid down by the sages that one should always evolve good thoughts, and be ever pure in mind, speech or action (Manu VI. 64, &c.) on one hand; and that they should not associate with vicious people on the other, lest they should imbibe impure Aura.

While thus the Aura affects the surrounding objects and individuals, it does not fail to affect the very same person that first propelled it, according to the chemical laws of action and reaction already explained in the course of these annotations. So that whenever we evolve a thought, utter a word, or commit a deed in respect of others, this affects them if they happen to be weaker than ourselves, and then reacts upon ourselves either for good or evil, according to the nature of our thoughts, words or deeds. Hence the additional necessity of adhering to the rule of purity in all our actions, words and thoughts, even in respect of our own selves. Adherence to this rule produces good Karma and violation thereof an evil one. Nobody ever enjoys or suffers except from the effects of his own conduct. Every one reaps the consequences of his own doings. (Manu XII. 3, &c. &c. &c.) This is justice, the eternal justice by which the destinies of man are measured and governed. The apparent enjoyment of pleasure by an immoral man, and the apparent suffering of misery by a moral person, can afford no argument against the retributive justice of the rule of Karma, as laid down by the Aryans. We hold that human existence on this planet is not confined to one present life; but that it extends to an innumerable succession of lives, so that the consequences of man's actions in one life are in most cases felt in the next. This is what a great sage has said:—

"Who in this world is able to distinguish
 "The virtuous from the wicked; both alike
 "The fruitful earth supports; on both alike
 "The sun pours down his beams; on both alike
 "Refreshing breezes blow, and both alike
 "The waters purify? Not so hereafter;
 "Then shall the good be severed from the bad."
 (Mahabharata XII.—2798.)

And Manu says that, "iniquity committed in this world, produces not fruit immediately; but, like the earth, in due season; and advancing by little and little, it eradicates the man who committed it. He grows rich for a while through unrighteousness, then he beholds pleasant things; and he vanquishes foes; but he perishes at length from his whole root upwards. Yes; iniquity, once committed, fails not of producing fruit to one who wrought it" (Manu IV. 173—174).

But does not man enjoy happiness where he does nothing to

merit it, as, for instance, where he is born in a rich or pious family, or when he discovers a treasure unsought for? And similarly, does he not suffer misery when he does nothing to deserve it, as for instance, when he is born in a poor or miserable family, or when all his earnings are destroyed by inundations? And, is it not even said that man enjoys and suffers for the good and bad acts of his parents, although he himself may not be instrumental in the commission of these acts? When people are thus capable of enjoying or suffering in consequence of occurrences which are *entirely accidental*, how can it be said that the Law of Karma represents justice, and that nobody enjoys or suffers except from the consequences of his own conduct?

These queries and doubts are due to the notion that human existence does not extend beyond the grave. But this notion is delusive. Human existence, as has been so often stated in these pages, is made up of series of successive lives; and all those occurrences, which are characterized as accidents in the foregoing queries, are none other than the consequence of the individual's own action committed during his preceding existences. Neither the birth in any particular family, nor the gain or loss of wealth, nor any other event which falls to the lot of a man, can be classed as an accident. They are all the results of his own Karma; it is this which determines the family in which a man shall again be born; and regulates his conduct in every other respect, subject to the operation of the fresh Karma which he generates during the present existence.

Let us illustrate this proposition more fully—Broadly speaking, human afflictions are threefold: viz. I.: *Adhyâtmika*; II *Adhibhautika*; and III. *Adhidaivika*—(*Vishnu Purana*.)

I. *Adhyâtmika*, is an affliction which is natural to the envelopment of the soul in the physical body; and is of two kinds,—namely, bodily suffering such as fever and dysentery, and mental suffering, such as grief and hatred. Afflictions of this class are multiplied in many shapes in the progress of conception, growth, decay and death; and are such as cannot be avoided; for they are inseparable from man, so long as he continues to be born again and again.

II. *Adhibhautika* is likewise natural affliction but incidental. It embraces all those evils which are inflicted from without, on man by other men, birds, beasts, reptiles, fiends, goblins, and so on. These ills are likewise incidental to the soul's embodiment in a physical body. The children in the womb, as well as after their birth, imbibe so much of the Aura of their parents that they inherit from them not only their moral or immoral propensities, but also diseases of almost every kind. In the same way, though in a much less degree, the husband and wife are liable to be affected by each other's Aura, owing to their marriage relations. And even friends and relations, and neighbours, are affected by the Aura of an individual. Man, an individual unit, cannot be said to be separate from mankind as a whole. The lot of one embodied soul is cast in with the lot of all those who are similarly embodied; and the good or evil of one is the good or evil of all.

And, III, *Adhidaivika* is a superhuman affliction inflicted on man by means of heat, cold, wind, rain, storms and lightnings, and so on. This too is the result of soul's embodiment; and so long as man abides in a place which is subject to such atmospheric phenomena, he cannot expect to be free from their natural effects.

Thus it will be seen that misery is the result of the embodiment of the soul, and that the embodiment is the result of past Karma. Hence it is Karma that forms and rules the destinies of man, the threads of Karma will remain stained, and the threefold class of evils will continue to beset man during the different stages of life. Is man then doomed to this everlasting misery? No. The following clauses of the text show how man can hope to attain the Divine, and thus be free from the trammels of birth and rebirth and the consequent misery of *any kind whatsoever*.

Section III—Clause 4.

But eventually the long strands, the living threads, which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless but golden; once more they lie together, level. Once more harmony is established; and from that harmony within, the greater harmony is perceived.

As we have seen above, it is the conjunction of the soul with the body that gives rise to good or evil Karma, and to consequent multiplicity of deaths and rebirths into the physical body. To the soul thus embodied there is no peace. But there is this most encouraging fact that this double feature in man is not constant; it began with the union of the soul with the body, and it must end with its disunion. All earthly relations are foreign to the soul, and cannot adhere to it for ever. When the process of regeneration is sufficiently advanced to enable the spiritual entity to dispense with further association with the body, the soul becomes exempted from the necessity of a relapse into materiality. It should therefore be the assiduous endeavour of man to transcend all the qualities which are co-existent with the body, break the bonds of the heart, and then shake off the mortal coil altogether. Then the soul feels as lightsome as "the horse which shakes off the dust from its hairy skin," and shines like "the eclipsed moon, which escapes from the mouth (shadow) of Râhu," (Chandogya Upanishad. VIII. 13). And thenceforth, the individual is no longer subject to death or birth; and the hitherto embodied individual—the mortal—becomes immortal. (Brihad Acanyaka Upanishad IV. IV. 7; Katha Upanishad. VI. 14; Bhagavat-gita. IV. 9 and Vishnu Purana.)

At this stage the threads of Karma lose their stain and binding force, and will assume the golden colour—for then the soul is fit to attain Bramha. But it must be remembered that this change of colour, and the attainment of the final, predominant colour of gold, is not effected in one birth. The colour improves gradually with the growth of merit during each birth; and assumes the purest and brightest hue when the soul reaches the highest state of spiritual excellence;—and this process will take ages for its completion. "Even the wise man," says Sri Krishna,

proceedeth not unto me until after many births. The Yogi, who labouring with all his might, is purified of his sins; and, after many births, made perfect, goeth at length to the Supreme abode." (Bhagavat Gita, VI. 45 and VII. 19.) But it is certain that every one, who deserves Divine bliss will attain to it, however long the process may take. "I am the same to all mankind," says Sri Krishna. "They who serve me with faith are in me and I am in them. However evil one's ways might have been hitherto, if he only serves me, he becomes as good as a just man; he soon becometh of a virtuous spirit, and he eventually obtaineth eternal bliss." (Bhagavat Gita, IX. 29—31.) The philosophy of this theory is explained by the Great Author of the *Fragments of Occult Truth*, in the Appendix, in these words:—

"The individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some or other *Karma*; and that it is this that survives and forms the basis of *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve *Karma*, however *faint* and insignificant. Let us further imagine that at the age of eighteen or twenty, A begins to give way to vice, and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* (Heaven) and union with his higher principle—is yet sufficiently outlived to allow the monad a grasp on it for the next re-birth. On the other hand, we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total, which could not be summed up in one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book,—the Book of Life,—or Lives."

The book referred to, may, I beg leave to add, be the book of record kept by the great Universal Historiographer, the Chitragupta, already spoken of.

Here the philosophy of Karma is brought to a close in our Text; and the following summary of Karma and its consequences, given in Chapter VII of Anugita, a well known episode in the Mahabharata,—may be studied to advantage:—

"There is no destruction here of actions good or not good. Coming to one body after another, they become ripened in their respective ways. As a fruitful tree producing fruit may yield much fruit, so does merit performed

1886.]

LIGHT ON THE PATH.

401

with a pure mind become expanded. Sin, too, performed with a sinful mind, is similarly expanded. For the self engages in action, putting forward this mind. And now, further, hear how a man, overwhelmed with action, and enveloped in desire and anger, enters a womb. Within the womb of a woman, he obtains, as the result of action, a body good or bad, made up of virile semen and blood..... That soul, after entering all the limbs of the foetus, part by part, and dwelling in the seat of the life-wind, supports them with the mind. Then the foetus, becoming possessed of consciousness, moves about its limbs. As liquefied iron being poured out assumes the form of the image, such you must know is the entrance of the soul into the foetus. As fire entering a ball of iron, heats it, such too you must understand, is the manifestation of the soul in the foetus. And as a blazing lamp shines in a house, even so does consciousness light up the bodies. And whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered. Then, that is exhausted, and again other is accumulated, so long as the piety which dwells in the practice of concentration of mind for final emancipation has not been learnt."

But when once this is learnt, one can make sure of attaining the Supreme; for in the words of Srikrishna, "No true devotee shall ever perish." (Bhagavat Gita, IX. 31.)

Now the Text proceeds to give certain explanation and advice incidental to the foregoing rules and observations.

Section III, Clause 5.

This illustration presents but a small portion—a single side of the truth: it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that the illustration of Karma by means of the ordinary rope, represents only a single side of truth, because, although the rope is made up of innumerable filaments twisted together and rendered sufficiently strong to drag even the heaviest body, yet its filaments are inactive and lifeless; whereas those which compose Karma are living, electrical filaments, capable of forming and ruling the destinies of men and nations. Nevertheless, it cannot be denied that the formation and operation of Karma can hardly be illustrated by anything else than a rope. The Sanscrit word for an ordinary rope and for the quality of Prakriti (nature) is one and the same, namely, *Guna*, because the qualities of Prakriti operate as ropes to bind a man to the world; and as Karma arises by the operation of these qualities, and binds such men from birth to birth,—it is figuratively called *Karma-pasa* (rope of Karma.)

Section III, Clause 6.

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step

definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But, when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

Where a child fears not the consequences of his meddling with a sharp knife in a rash and careless manner, an adult is extremely cautious about it, and uses the best possible care in handling it. Where an ordinary person sees nothing but a pleasant white powder in arsenic and is ready to use it for any purpose whatsoever, the medical man sees in it the deadly poison, and takes the utmost care in dealing with it. In the same way, where an ordinary man looks upon a particular thing or event as being the most trifling and indifferent, the occultist views it with the utmost gravity, and watches its progress with the profoundest interest. For he sees, hears and understands things which are beyond the perception of an ordinary man; and therefore becomes impressed with a graver sense of responsibility than all other persons. Hence it is said that even a little attention to occultism produces a great Karmic result. Indeed it behoves an occultist to behave more prudently than ordinary people, in the same way as the latter are under obligation to behave themselves more cautiously than children, or lunatics.

Section III, Clause 7.

He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not become so attached as to be pulled awry. He simply lifts himself out of the region in which Karma operates. He does not leave the existence which he is experiencing because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains and of sweet substances that cling and become attachments—but overhead there is always the free sky. He who desires to be Karmaless must look to the air for a home; and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple, who has for long thought himself working for good, while in his inmost soul he has perceived only evil; that is, he has thought himself to be intending great benefit to the world, while all the time he has unconsciously embraced the thought of Karma, and the great

1886.]

LIGHT ON THE PATH.

403

benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself. The soul must be unfettered, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavours. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognise that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire.

Therefore be warned, you who are but turning towards the life of occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal.

These observations are calculated to warn the pilgrim of the dangers which are likely to beset him on his path, and to instruct him how to behave himself in every respect. They are plain enough in themselves, and the reader who has mastered the preceding rules will find it easy enough to understand them.

Section III, Clause 8.

The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of nature and to know the rules which govern human life. He obtains this right by having escaped from the limits of nature and by having freed himself from the rules which govern human life. He has become a recognised portion of the divine element, and is no longer affected by that which is temporary. He then obtains the knowledge of the laws which govern temporary conditions. Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.

The laws of Karma have reference solely to actions partaking of the qualities of nature (Prakriti), whose secrets none but an Initiate has the right to demand and learn; for he alone can be said to have freed himself from the bonds of nature, and therefore to be able to unravel its mysteries. The text consequently advises those who desire to understand the laws of Karma to prepare themselves for the task by first getting rid of worldly concerns, and fixing their undivided attention upon that which is unaffected by the laws and bonds of Karma, namely, the Eternal Sat. For, "as here on earth, whatever has been acquired by exertion perishes, so perishes all that is acquired for the next world by sacrifices and other good actions performed on earth; for there is no freedom in any world for those that depart from hence without having discovered the self." (Chandogya Upanishad, VIII. 1—6.)

But it is not meant by this that those who desire to attain the Supreme should necessarily desert their homestead and all its

belongings, and lead a forest life. What is required is that one should perform his allotted function, quite unmindful of its consequences; practice virtue and piety for their own sake, without a grain of selfish motive and without the least expectation of reward; and direct his inmost thoughts to the contemplation and attainment of the Supreme. This is all and nothing more is needed, for, in the words of the author of the *Mahabharata*, "What need has a self-controlled man of the forest; and of what use is the forest to an uncontrolled man? Wherever a self-controlled dwells that is a forest; that is a hermitage" (*Santi parva*). And "No evil stain clings to him, who knows Sat, the Eternal Truth, although he may be living in the world, even as the water does not cling to a lotus-leaf, although it is constantly in the water" (*Chandogya Upanishad*, IV. 14—3).

EPILOGUE.

My Readers! I have now arrived at the end of the Treatise, "The Light on the Path;" but certainly not at the end of the subject, of which it treats,—a task which for me is simply impracticable, and which I never presumed to accomplish. The subject is as profoundly mysterious as it is sublimely sacred. It is a science transcending every other science; the only science which serves man beyond this fitting Present; yea, the science of the soul, the eternal, absolute soul.

While, in conclusion, giving expression to my humble sense of gratitude to the talented authoress of this little gem of a book, for cordially according to me the privilege of annotating the same in my own way, I venture to invite the attention of my readers to another book from the pen of the same writer, which is most appropriately called "The Idyll of the White Lotus," and which, in my humble opinion, has such a very intimate connection with the present Treatise, that the study of the one cannot be complete without that of the other.

For,

Firstly.—That book (the Idyll) which was written in 1884, embodies what in the preface is emphatically called "The Tragedy of the Soul;" while this book, penned in 1885, contains rules necessary for enacting that Tragedy.

Secondly.—That book (Idyll, in—Book II. Ch. VIII) defines the three Truths, which are absolute and which cannot be lost, while this book (in Sections 1, 2 and 3 respectively) prescribes the infallible method by which those three eternal Truths can be realized—as the reader will clearly see from the following explanations. The first truth declared in the Idyll, is that, "the soul of man is immortal; and its future is the future of a thing whose growth and splendour has no limit;"—and the first section in the present Treatise has likewise reference to individual soul; it teaches that the soul is a reality and immortal, while the body perishes and is mortal; and it gives the rules as to what is to be desired and what is to be avoided by one who is desirous of finding and recognizing his soul. Then the second Truth inculcated in the "Idyll" is that, "the principle which gives life

"dwells in us, and without us, is undying and eternally beneficent, "is not heard or seen or smelt, but is perceived by the man who "desires perception;"—while the 2nd section of the present Treatise lays down the means of perceiving this Supreme soul, as the highest and ultimate end of man. And then the third Truth enunciated in the "Idyll" is that, "each man is his own absolute lawgiver, "the dispenser of glory or gloom to himself; the decrease of his "life, his reward, his punishment;" while the third section of the present Treatise, entitled the "Karma," conveys exactly the very same idea; and explains how Karma is generated and how it is annihilated;—as the best means of establishing a link between the object of the 1st Truth and that of the 2nd Truth, which, in other words, means the attainment of *Moksha*; the final beatitude.

And, thirdly, that book (*Idyll*) is the book of the *Path*; and this book is the book of *Light* on the Path. The path is the path of Devas (Gods); the path that leads to Brahma; the path whence no devoted pilgrim returns to the condition of the misery of death and birth. (*Chandogya Upanishad*, IV. 15—6). And the Light is that which discloses what was hitherto hidden from our view owing to our ignorance; the highest light; the light of lights, which shines above the heaven; higher than everything in the highest worlds, beyond which there is nothing else.—(*Ibid*, III. 13—5.)

Travelling on the Path, thus illumined, the devoted pilgrim beholds the Individual soul, and through it, the Supreme; and then the bonds of his heart are broken; all his doubts vanish; and the whole effect of his Karma is annihilated. (*Mundaka Upanishad*, II. VIII).

May both the Teacher and the disciple be glorious (*Tejaswi*); may our study be glorious; and may we not encounter any obstacles. Om! (*Taittiriya Upanishad*).

Peace! Peace! Peace.

Reviews.

JOURNAL OF A VISIT TO ENGLAND IN 1883.*

This is a transcript of the journal of the Chief of Gondal during his six months' trip to Europe. For the most part it is a record of visits to places and sights, and of these there are so many that the journal becomes in places merely enumerative rather than descriptive, and we become bewildered at their multiplicity, and wonder how the writer was able to get so much into the time. But besides a list of visits there are some interesting reflections showing the views of the Chief of Gondal on things European. The British constitution he likens to the system that prevailed in India at the time of the Mahabharat, and in this he makes a shrewd observation, for the English government is the most perfect development of the old Teutonic system, purer than that now existing in Germany, because the latter was checked in its

* By Bhagvat Sinh Jee, Thakore Sahib of Gondal. Bombay, 1886.

constitutional development by the influence of the Roman church and empire, and the researches of Maine and others in India show that the primitive Indian system was very closely allied in its beginnings and in its spirit with the ancient Teutonic customs out of which our English constitution has slowly evolved. The author is in favour of Indian representation in Parliament, and admission of natives into the higher military grades. These he looks upon as necessary concessions if "the real mission of England in India" is to be crowned with complete and lasting success, that mission being "to effect India's regeneration." The main conclusion of the writer is that while in Europe "the sun of knowledge seems to have risen but recently," "in India" on the other hand, "the sun not only rose some thousands of years back, but shone in its full splendour for a very long time till it set." Hence for the natives of India, "the only thing desirable is that they should shake off their slumber as the sun has gone pretty high." They should "cultivate their faculties which are lying dormant for want of exertion." Here as it seems to us the Chief of Gondal touches on the really weak point in Indian progress, there is not enough energy, there is a sad lack of initiative power.

The book is pleasantly written and is very interesting either to those who know the country traversed by its author or who are friends of his; but we fear that many of the descriptions are somewhat too meagre to convey very distinct ideas to those who have not themselves seen the places and things spoken of.

HENRI FREDERIC AMIEL.

Fragments d'un Journal Intime. Genève. 1885.

SUCH is the modest title of the most enduring record left of this remarkable man. Born when the century was yet young, and surviving almost to the present date, Henri Frederic Amiel reflected in his own personality some of the special characteristics of the tide of human thought and emotion that swept over its earlier half, whilst raising his energetic protest against the Agnosticism and Realism of its later years. But the thoughtful Theosophist will find in these touching records of a lonely thinker, something beyond all this—the evidences of a soul born out of due time, of a more advanced type of humanity than is seen amidst the thoroughfares of this our fifth-race. The sympathetic and appreciative study which prefaces the Journal, the work of Amiel's friend Edmond Scherer, gives us the record of his outwardly uneventful career, and, to a certain extent, the keynote also, alike to his defects as to his greatness.

Born at Geneva, and early left an orphan, Amiel's sensitive spirit seems to have suffered to an unusual degree from the necessary friction of school life. But these dreary days of motherless childhood, were succeeded by a sojourn at Heidelberg and Berlin of unclouded happiness—a happiness so great that its very reminiscences were amongst the purest delights of his later manhood, as he recalled the religious awe which converted his student's desk into a veritable altar, whence he seemed to hear the roll of the centuries, to explore the mysteries of life, even to the very recesses of being.

But these absorbing studies and congenial companionships came to an end in 1849, when he returned to his native city laden with honours, but wearing his laurels with unaffected grace and simplicity.

Destined apparently to play the conqueror's part in the Drama of Life, his friends augured the most brilliant successes for his future. Shortly

1886.]

afterwards he obtained the Art Professorship at the Geneva University, which he exchanged later on for that of Philosophy, but, much to the regret of his admirers, failed to make his mark to any extent in either. Scherer attributes this failure to his special mental organization, which was ever evolving thought of too subtle a quality to find an appreciative audience in minds as yet unformed, to which ideas must be presented in a more or less concrete form, whilst Amiel's intellect on the contrary was seeking after generalizations.

Neither was his success great in literature. His vast knowledge and graceful diction could not blind his best friends to the fact that the man's genius was not reflected in his works. As years passed on, the hopes of his admirers were more and more doomed to disappointment. He declined the responsibilities of a political career, even refused the intellectual sceptre of a European journalist, shrank from the cares of wedlock, performing nevertheless with exemplary fidelity the duties of his professorship, and even remaining the beloved centre of a circle of intimate friends, no less admired for his genius than revered for his self-denying benevolence. At last the end came. After a painful illness, borne with infinite resignation, Amiel quitted this sphere in April 1880. In his case death was the avenger of his fame. His legacy of "Sybilline Leaves," as Scherer aptly terms them, are the apology for his life of apparent failure and, withal, a mine of precious thought for the metaphysician.

True it is, that any reader seeking to find in this volume anything like a system of philosophy would be grievously disappointed, but even as some precious *torso* suggests the glories of Hellas to the modern sculptor, so perchance may some future thinker find in Amiel's journal the inspiration of a better and a higher philosophy than the world has seen for many a long year. But for a Theosophist, acquainted with the priceless revelations of the last few memorable years, the main interest of the work centres on the discovery that Amiel, who seems to have been only superficially acquainted with the Religions of the East, or indeed with mysticism of any sort, even in the West, was in very truth a born seer of a high order, and furthermore, that the very essence of Theosophic thought permeated his inner life and dominated his relations, or rather *non-relations* with the external world. Before transcribing the strange records of what we must certainly call his trance states, let us examine his views of Sociology and Religion, and trace their resemblance to those teachings which, (having regard to our own limited receptivity) we consider as *final*. First, then, with reference to political and social relations, whilst acknowledging the claim of the masses to equal political rights and to the same material comforts as belong to the exclusive classes, he clearly discerned that the "present rush of material progress" could never build up a really high civilization, that the true test of this latter was in the number of individual members of a State who had reached a certain moral and intellectual level, that the idea of human redemption from *without* to *within* was utterly false. He greatly feared that the age of individualism would find itself bereft of individuals in the highest sense. Nor did he consider that history, as the world knew it, furnished the clue to the problem, because its true study demanded that epochs should be viewed in the light of universal history, universal history in that of geological formations, and these again in that of astronomy. With such views of the infinitude of human destiny, combined with an innate dread of active life, of which we shall have occasion to speak further on, we cannot wonder

that Amiel recoiled from any entanglement in public affairs. But it is in his religious convictions that we most plainly recognize the harmony of his thoughts with esoteric teachings. It seems hardly necessary to add that his mind in attaining such enfranchisement from the trammels of dogma and inherited prejudice, passed through many and sore conflicts, that the saintly aspirations of the recluse alternated with the doubts of the thinker. Amiel's mind was far too philosophical not to discern the apparent contradictions of the universe, for we find him speaking of nature as "iniquitous," "without probity or faith," "sacrificing the interests of the many to the welfare of the few," and of "humanity striving to satisfy its innate sense of justice by devising the dogma of a special providence." Thinking thus, life became to him a "Via Dolorosa," a "hieroglyph traced in sand," the "dream of a spectre." The sombre element of existence, the fatality of consequence engendered by action, haunted him to such an extent that it moulded his life to privacy and celibacy. It was as if the Divine voice within, awaking the echoes of past existences, bade him beware of forging afresh the chains of karma, commanding him rather to consider himself as the eternal pilgrim, to whom the cup of human joy and sorrow was for ever interdicted. But these were passing clouds, for Amiel finally found peace in the purer religion he evolved for himself.

Later on we find such utterances as these:—"Religion is not a dogma but a life, mystic in its root, practical in its 'fruits.'" "Man only enters into Divinity, as Divinity enters into him." "Eternal Life is not to be relegated to a distant Future, but is a present Life in Divine Order." "The Divine Odyssey is a series of Metamorphoses, each sphere of life impinging on one higher"—"Each the result of the preceding, the basis of the next in order"—"A succession of Deaths in which the spirit, rejecting its imperfections, tends more and more to its ineffable central Sun of Love and Intellection." The Kosmos from his stand-point "was but Phantasmagoria—an allegory whose office is the education of the human spirit." The infinite possibilities of human speech for good or evil he regarded as a sacred mystery. Time he views as having only a subjective reality. But in fact the harmonies of his thoughts with esoteric teachings meet one at every turn, and were, doubtless, unknown to himself, the impressions received by his liberated spirit in its temporary enfranchisements. These experiences, when thought was lost in vision, were constantly recurring, though Amiel's own appreciation of their significance seems incomplete. Speaking of one of these moments of profound meditation, he says, "I found myself no longer encased in body—a sphere revolving in space"—"within my organism, yet wholly separate from it." His gift was "to exchange his own individuality for that of others," to "call up past forms of existence, even those of other planets." He could assume other forms of consciousness, or even unconsciousness, "reduce himself" to a state of "latent existence," enfranchise himself from space, time, body, even physical life of any sort, and "ascend by indefinite metamorphoses to his own genesis." Again he writes, "It is by an effort only, that I re-possess myself of my own personality." "Disgust for individual life, and the absorption of my own will into universal consciousness are my instincts." "I am like a statue by the stream of time, a spectator of some strange mystery, impersonal, as though I were not—my innermost consciousness *retires into its own Eternity*, containing in itself its own Past, Present, Future"—"the invisible centre of fecundity gathered into itself, it becomes the Divine embryo, *then* there is no sorrow, no pain, no joy. Beyond all feeling, all finite thought, it is the consciousness of Absolute Being and of its latent *omni-possibilities*."

1886]

LITERARY NOTES.

409

But we forbear to quote at greater length, only trusting that this brief notice may lead some of our brethren in India to become acquainted with this noble life, tinged indeed with inexpressible sadness in its earthly manifestation, but which, by reason of its enfranchisement from the bonds of selfish personality, must, whether hidden awhile from our mortal sight, or obtaining speedy re-incarnation in our midst, ever remain a beneficent force—a co-worker with nature in the Eternal Harmonies.

E. K.

Literary Notes.

PROFESSOR HUXLEY has admirably expressed the relations of science and religion in his recent reply to Mr. Gladstone's article on Genesis, in the *Nineteenth Century*. "The antagonism between science and religion, about which we hear so much, appears to me to be purely factitious—fabricated, on the one hand, by short sighted religious people who confound a certain branch of science, theology, with religion; and, on the other, by equally short sighted scientific people who forget that science takes for its province only that which is susceptible of clear intellectual comprehension, and that outside the boundaries of that province they must be content with imagination, with hope, and with ignorance." It now but remains for Prof. Huxley and his party to delimitate the boundaries of "that which is susceptible of clear intellectual comprehension," and explain what may be taken as intellect, for us all to get on peacefully, and the lion of materialism and the lamb of esotericism to lie down together without the one being of necessity inside the stomach of the other!

We have received from Germany the first number of the "Sphinx" a monthly magazine conducted by Dr. Huebbe Schleiden F. T. S. devoted to "The record of facts which in themselves or through their causes belong to the realm of the super-sensuous, i. e. not fully explicable by the normal senses and hence hitherto neglected in scientific investigations." The magazine will further contain accounts of theories and hypotheses intended to explain such facts and the causes underlying them, as well as any inferences that can be drawn from the same together with the establishment of these facts and all that has relation to them for the benefit of future culture. We shall give some further account of this magazine next month.

Answers to Correspondents.

A. R. B.—"Fables et Symboles." By Eliphas Levi, is out of print, for his other works see last month's literary notes. The other books you mention are occasionally to be met with in London; try George Redway, 15, York Street, Covent Garden, who publishes a large catalogue of books on Occult subjects.

B. K.—Given a pure life and ardent aspirations towards higher things then nature herself will help you. "Acquire knowledge and grow strong," it is not the yellow robe that makes the true ascetic, the real growth must proceed from within outwards.

Correspondence.

"THE VIRGIN OF THE WORLD."

In your remarks upon my prefatory essay to the "Virgin of the World," you assert that Persephone cannot be regarded as the Kosmic Virgin. She was, however, undoubtedly so regarded by all the neo-Platonic school, whose exponent, Thomas Taylor, in his "Dissertation of the Eleusinian and Bacchic Mysteries," quotes largely from Greek Hermetic authors to prove this very point. I wish that my reviewer, before committing himself to the statement he has made on page 97 of the November number of the *Theosophist*, had made himself familiar with this standard work, and also with certain passages of Proclus, Olympiodorus, the Orphic hymns, Claudian, Apuleias, and other accredited and classic authorities, from all of which it is abundantly clear that the mythos of the rape of Persephone, the theme of the Mysteries, represented the descent into Matter, or Generation, of the Soul, and that the title "Kore Kosmou" was throughout the whole mythos attributed to Persephone, the daughter of Demeter or supermundane Intelligence.

Isis never represented the soul or sixth Principle (third) of the universe, but the eighth sphere; not properly a Principle, but an influence. Passages from the best authors are cited in my essay to prove this fact, and many more can be adduced. If, as is certain, Isis was identified with the Moon, and wore as an ensign the double horns of Selene, it is placed beyond doubt that she symbolised the Occult Power of Increase and Decrease, Good and Evil, and cannot possibly, therefore, be identified with the Soul whom she rejoices or afflicts according to an inflexible law. I cannot in the least understand your reviewer's reference to the *Egyptian* pantheon in connection with Dionysos-Zagreus. No pretence is made in my essay or elsewhere in the work, that Dionysos occupied such a place, although, of course, he had his correspondence therein. But the whole of my exposition follows the *Greek* mysteries, and deals with their presentations. That Dionysos-Zagreus personified in these mysteries the seventh Principle (Hermetically, the Fourth) in the universe,—that is—the Divine and vitalizing Spirit, is no surmise or assumption of mine, but an undoubted fact, placed beyond controversy by the authorities already mentioned. This Dionysos-Zagreus, (Διόνυσος χθόνιος) the *mystic* Dionysos, must not be confounded with the later god, identical with Bacchus, the son of Semele. I will only add that there is no such inconsistency in my essay as your reviewer charges on me. Dionysos represents the Spirit or Seventh Principle (Fourth) whether macrocosmically or microcosmically, and, as such, has been identified with Osiris, the Egyptian presentation of the same Principle. And Persephone is alike, in both aspects, greater and lesser, the Soul. But the Greek Mysteries dealt ostensibly with the *macrocosmic* presentation of the divine drama, and with its individual meaning by implication only. Hence Persephone is generally taken to signify the Soul in her larger acceptance, as "Kore Kosmou," and hence also, her son Dionysos, represents rather the son of God in the World than the son of God in Man.

And, in this connexion, in order further to elucidate the function and position of Isis in the macrocosm as it is expounded by Hermetists and neo-Platonists, I may add that her counterpartal analogy in the

microcosm, or individual, is found in the Genius ;—the guardian angel of Christian theosophy. This Genius is good or bad, helpful or hindering, bright or dark, favorable or hostile, according to the state of grace (Karma) which the Soul has acquired. The Genius sheds upon the Soul the light derived from her own celestial Sun. (see pp. 88 and 89 of the "Perfect Way.")

In the Discourse accompanying the allegory of the "Virgin of the World," I understand Isis to represent the Illuminatrix or Revealer; Osiris, the Saviour or Redeeming Principle; and Horos, the Initiate,—offspring of a good "Karma" or state of Grace, and Divine Influx, by which parentage is exactly described the generation of every true "Jesus."

I must content myself with a simple expression of dissent from your reviewer's appreciation of the relation existing between the mysteries of Egyptian and of Grecian origin. No doubt I feel somewhat strongly on this point, because my own instruction and illumination in mystic doctrine have been obtained chiefly through the splendid arcana which I cannot, without regret, find characterised by your reviewer in a sentence evidently intended to disparage them, as "mythological fables."

Christmas, 1885.

ANNA KINGSFORD, M. D., F. T. S.

SIR,—In thanking you for the notice of this book in the November *Theosophist*, I wish to correct a misapprehension caused by your reviewer's statement that the books now being published do not appear to be the real Hermetic books. The misapprehension in question consists in the impression that this statement is made in contradiction of the position taken up by me. Whereas, the fact is it correctly describes that position, the only conclusion to which I have committed myself in the point being "that the doctrine contained in the Hermetic books is in part, at least, a survival from the times of ancient Egypt, and therein really Hermetic." I have not said a word to imply that I considered them the work of Trismegistus himself, or that the term Hermetic meant other than a certain school or system of doctrine, originating, so far as the Western World is concerned, in Egypt, and bearing the name of Hermes Trismegistus, a name which has long been, for the Western world, a synonym for the intellectual principle.

Your reviewer's expression "misconception generally prevalent in the minds of the Western Hermetists" seems to me unfortunate as constituting an affirmation that the "Western Hermetists" are not rightly instructed concerning their own doctrine. Whereas all that your reviewer can possibly be in a position to affirm is that there is a divergency of view between his system and that of the West. That there may be and probably is such a divergency we "Western Hermetists" are quite ready to admit. But we are not ready to admit that the error, if any, lies with us. Rather do we hold, and believe, that the revival of occult knowledge now in progress will some day demonstrate, that the Western system represents ranges of perception, which the Eastern—at least as expounded in the pages of the *Theosophist*—has yet to attain.

EDWARD MAITLAND.

P. S.—Allow me to state, in justice to my fellow-editor and myself, that the responsibility for the defective title-page and table of contents does not rest with us, these not having been submitted to us prior to publication.

TO THE EDITOR OF THE THEOSOPHIST.

SIR,—Kindly permit me to say a few words with reference to the two letters sent by Dr. Kingsford and Mr. Maitland in connection with my review of the "Virgin of the World."

If my critics had borne in mind that the subject-matter of my review was the "Virgin of the World" and not their introductory essays or Hellenic mysteries, they would no doubt have refrained from making all the irrelevant statements which their letters contain. There were but two specific references to these introductory essays in my article. One of my objections remains altogether unanswered, and the explanation given with reference to the other throws no additional light on the real question at issue as the following remarks will show.

"The Virgin of the World" was published though not as a genuine work of Hermes himself, yet as a treatise on Egyptian mysteries. In reviewing it, therefore, I found it necessary to examine it by the light of Hermetic science and not by that of Grecian philosophy. With reference to the title of the Hermetic Fragment under consideration, I made the following statement in my article:—"..... it is necessary to point out that Persephone is not the Cosmic Virgin and cannot be represented as such *from the stand-point of Hermetic philosophy.*" Dr. Kingsford objects to this statement on the authority of various writers on *Grecian philosophy*. If Grecian writers have bestowed this title on Persephone, it is no proof whatever that Egyptian writers did the same thing. Persephone might be the Kore Kosmou of the Hellenic mysteries, but she was not the Cosmic Virgin of the Egyptians. It will even be difficult to find the corresponding goddess of the Egyptian Pantheon. It cannot even be contended that the "Virgin of the World" not being a genuine Egyptian book, but a work written by some Grecian author, to some extent according to Egyptian models, the title in question might have been used according to the conceptions of Grecian writers in general. For, under such a supposition, there would be no connection whatever between the contents of the book and the title chosen for it. There is no special reference whatsoever to Persephone or any corresponding goddess in the treatise as we find it at present. The only female deity who figures prominently in it is Isis. Under these circumstances it would have been extremely absurd on my part if I had put on the title in question the construction now contended for by my critic and tried to force into the teachings of Isis by means of strained interpretations and far-fetched analogies any ideas relating to the position of Persephone in Grecian mysteries. I beg to state further that the description, when judged by itself and not in connection with the usage of any particular class of writers, is more appropriate to the Egyptian Isis than to the Grecian Persephone.

It is my humble opinion that my critic has misconceived the position of the Egyptian Isis. What is really meant by saying that Isis represented "the Eighth sphere" it is not easy to understand. She further says that Isis is not a *principle* but an *influence*. In spite of my critic's assurance to the contrary, I am unable to find any authority for these assertions in her introductory essay. Though the word principle is now rejected as inapplicable, yet I find in p. 27 of the said essay that Isis is "a *principle*" represented by the Kabbalists under the figure of Malcuth or the Moon. The reason assigned for disproving my statement that Isis represented the 6th principle of the Cosmos is stated as follows:—"If, as is certain, Isis was identified with the moon, and wore as an ensign the double horns of Selene, it is placed beyond doubt that she symbolized the occult power of Increase and Decrease, Good

and Evil, and cannot possibly therefore be identified with the soul whom she rejoices and afflicts according to an inflexible Law." To begin with, what proof is there that Isis was identified with the moon by Egyptian writers? There is no use in saying that Grecian writers identified her with Diana or Artemis. When the question whether Grecian writers rightly or wrongly interpreted the Hermetic doctrines of ancient Egypt is under discussion, it is improper solely to rely on their statements. The sign of the Crescent is no proof that Isis represents the moon. This symbol, which has a profound significance to every true occultist, is associated with a very large number of male and female deities in the Hindu religious philosophy; but not one of them is on that account ever confounded with the moon. Isis has not got all the attributes of Diana or Artemis. She was never represented as a huntress, for instance with a bow and arrows in her hands. Another Egyptian goddess—the Divine Neith—had these attributes. But Neith was clearly a Solar Deity in the Egyptian doctrine. It would be extremely unsafe for a student of comparative mythology to infer the identity of two deities belonging to the mystical conceptions of two very different nationalities from the mere fact that they have some similar attributes. Even admitting that the moon was a symbol of Isis, how does it follow from it that Isis was considered by the Egyptians as "the occult power of increase and decrease, good and evil?" The description itself conveys no definite idea, and there is no evidence to show that the Egyptians attached any such significance to the moon in their writings. Even supposing that the chain of inference is so far sound and that this influence called Isis rejoices and afflicts the soul, how is it shown thereby that Isis is not the Cosmic soul or the 6th principle of the Universe? Does Isis or the law of Karma afflict and rejoice the 6th principle or the spiritual intelligence of the Cosmos. If it does, it requires no doubt a "range of perception" which the Eastern system "has yet to attain" to comprehend the meaning of this statement. If it does not, the whole argument is simply worthless. The law of Karma and its influence is as much a manifestation of the energies of the Cosmic 6th principle as every other law in the Universe; and the rejoicings and sufferings of the soul encased in matter do not disprove the real and genuine claims of Isis to be regarded as the spiritual soul of the Cosmos.

I did not say and did not mean to insinuate in my articles that Dr. Kingsford made any incorrect statements as regards Dionysos Zagreus as is now alleged. I simply pointed out in my article that Dionysos as contrasted with Osiris had no place in the Egyptian Pantheon to preclude the possibility of any misconception that might otherwise arise regarding the real position of Osiris from certain passages in the introductory essay; and I must further state now that if Osiris is to be left out of account Dionysos has no correspondence in the Egyptian Pantheon.

The inconsistency pointed out in my article is in no way removed by the explanation now given. I beg to call the reader's attention to the following passages in the introductory essay in this connection.

1. ".....The incarnation, martyrdom and resuscitation of Dionysos Zagreus."

2. "For, Osiris is the *microcosmic* sun, the counter-part in the human system of the *macrocosmic* Dionysos or Son of God. So that these authors who confound Isis with Demeter, equally and quite comprehensibly confound Osiris with Dionysos....."

"The Hermetic books admit three expressions of Deity; first, the supreme, abstract, and infinite God, eternally self-subsistent and unmanifest; secondly, the only Begotten, the manifestation of Deity in the universe; thirdly, God in man, the redeemer, or Osiris."

Comparing these various statements with each other we find Dionysus, described as the macrocosmic sun or the only Begotten Son of God, manifested in the Universe, undergoing incarnation, martyrdom and resuscitation as if he were the incarnated spirit. It is now asserted that Dionysos represents the spirit or 7th principle, whether *macrocosmically* or *microcosmically*. If so he is identical with Osiris as is virtually admitted. Why then was it stated in the introductory essay that some authors confounded Dionysos with Osiris and Isis with Demeter? If one and the same principle is alike the Logos manifested in the Cosmos and the Logos manifested in man, what foundation is there for the *three* expressions of Deity above described? If the Greek mysteries dealt ostensibly with the *macrocosmic* presentation of the Divine Drama, and with its individual meaning by implication only as is now asserted, this statement is altogether at variance with the following statements in the introductory essay:—"The Greek mysteries dealt *only with two subjects*, the first being the Drama of the rape and restoration of Persephone; the second that of the incarnation, martyrdom and resuscitation of Dionysos Zagreus." It cannot, surely, be contended that these form the subject-matter of the macrocosmic presentation of the Divine Drama; and we are further informed that the Hellenic mysteries dealt *only* with these two subjects. If so, the presentation is pre-eminently if not entirely microcosmic, and the macrocosmic position assigned to Dionysos and the difference pointed out between him and Osiris in the introductory essay by reason of such position, is out of place in the Grecian mysteries. Any number of difficulties may be pointed out in the position assumed by Dr. Kingsford, and the explanation now offered is likely to make matters worse.

As regards the guardian angel of Christian Theosophy, I find it necessary to state that this guardian angel is not the counterpart of Isis. If Isis is not a principle but a mere influence as stated by my critic, it is difficult to understand how this influence can discharge the duties assigned to, and be invested with, the attributes of a guardian angel in the Christian doctrine.

With reference to Dr. Kingsford's letter I have only to state further that I did not use the expression cited for the purpose of disparaging the Grecian mystical doctrines. According to ordinary usage the expression in question was the only one which I could use to indicate that part of the Grecian literature which dealt with mystical and occult subjects. But my convictions are equally strong that there is a greater depth of occult significance in the allegorical fables of Egypt than in those of Greece, and that it will be extremely unjust to the Egyptian doctrine to interpret it in accordance with Hellenic notions.

Mr. Maitland's letter requires but very few words in reply. He makes no attempt to justify his assertion that the number of the Vedas or their sub-divisions is 42, but raises a discussion which is altogether irrelevant and unnecessary. I do not see how he can hold me responsible for any misapprehension that might have arisen from his own words. Mr. Maitland seems to think that I have no right whatever to speak of the misconceptions regarding the Hermetic doctrine that seem to exist in the minds of the so-called "Western Hermetists," because the said doctrine is "their own doctrine," and it must therefore be presumed that they know all about it. If, by Hermetic doctrine Mr. Maitland simply means the doctrine now professed by the so-called "Western Hermetists" of the present day, there is some reason for the assertion made. But the expression is generally applied to the occult philosophy and the mystical

doctrines of the ancient Egyptians, and when I spoke of the misconceptions regarding the Hermetic doctrine in my review, I had this system of philosophy in view and not any other doctrine to which my critic might apply the expression.

But if Mr. Maitland goes to the length of saying that the Hermetic doctrine of the ancient Egyptians can be claimed by the Western Hermetists "as their doctrine," I am bound to reject such a claim as simply absurd. The real Hermetic doctrine is far more closely connected with the Eastern systems of occult science than with the Western. A considerable portion of it has long ago disappeared from the West entirely. The old Hermetic doctrine dealt with various systems of initiation. There were mysteries of Isis, of Osiris, of Hermes, of Neith, of Amen-ra and various others divided into distinct groups. A few of the doctrines only belonging to the mysteries of Isis and Osiris came to the West through Hebrew, Grecian and other sources considerably modified. The other parts of the true Hermetic doctrine were altogether lost to the West.

Under such circumstances it is highly desirable that "Western hermetists" should be a little more tolerant and discreet. Mr. Maitland's reference to the Theosophist is entirely out of place in the present discussion. I must confess that I have as yet seen very little of this Western wisdom which is somewhere stored up in Europe. Possibly it has very wide ranges of perception not yet attained by Eastern systems as Mr. Maitland is pleased to state.

But as these ranges of perception have very little to do with the Virgin of World or my review of the same, or with the introductory essays appended to it, it is unnecessary to enter into any controversy with Mr. Maitland on this subject.

THE SOLAR SPHINX.

THEOSOPHY.

Many of my friends, often, out of sheer love to me, take me to task for being a member of the Theosophical Society, or a Theosophist. Some of these friends are representative men. The Theosophical Society consists of many thousands of men and many of them also are representative men, in their various nations. The question whether I and many of my brethren ought to be or ought not to be Theosophists becomes, therefore, more than personal one. Hence I venture to ask you for a little space in your next issue.

The word Theosophy means, etymologically, according to *Encyclopædia Americana*, "a science of divine things." According to Maunder "Divine wisdom." Truth is divinity, one who wishes to know Truth and is searching after it, is, according to me and the Theosophical Society, a Theosophist.

The main object of the Theosophical Society is to search after truth and to understand as much as possible the Truth from which all truths proceed. Each Theosophist is allowed to hold this inquiry in the manner considered best by himself and to compare his results with those obtained by his brethren. The Society is not wedded to any particular religion, opinion, or creed. It has no Pope, no Archbishop of Canterbury, no Grand Lama, no Saviour, no Mahomed, no Buddha, no Sankara Chariar, no Ramanuja Chariar, no Madhwa Chariar: the society as a society, I mean—not its individual members. It has no organ of its own, *the Theosophist* pointing distinctly that caution in its every monthly issue. It does not swear by Tyndall, or Huxley, or Mill, or by any

other Scientist. It is not dogmatic. It does not run down any particular opinion and hold some particular opinion as the truth itself. It holds all as brethren, requires its followers to be tolerant and charitable, and aye inculcates brotherly love to one another. Among its followers there are inquiring Agnostics, Deists, Freethinkers, Buddhists, Jews, Christians, Parsis, Mahomedans and Hindus. No Theosophist has a priest of the society to whom any artificial respect is due by him. There may be lost or deluded sheep among them incurring at the hands of their brethren the reproach, kind and corrective one, of being "erring brothers"—the highest reproach that a theosophist can use towards one of his colleagues.

The Theosophical Society is, therefore, an Institution for the inculcation of universal brotherhood and its actual practice. Of this Society I am a member, and I shall continue one, so long as the object of the Society is not changed, whether I be blamed, or pitied, or loved, in consequence.

R. RAGOONATHA ROW.

HINDU MEDICINE.

General statements are constantly being made about the great knowledge of the Medical sciences possessed by the Aryans, which are said to have been far in advance of modern Western science, though developed on entirely different lines.

For it is said that where the physician of to-day uses the stethoscope, laryngoscope or any other scope, his Aryan ancestor simply laid his finger on the patient's pulse and read his inside as it were an open book. Now, whilst I fully recognise the possibility of such a psychometric sense, I cannot see that it would be of much practical value, unless anatomy, physiology and pathology—the structure and the functions of the body in health and disease—were thoroughly understood; and also the therapeutic actions of the various mineral and vegetable drugs.

Can any of your readers give me definite information concerning the ancient medical systems of India, to show that they were rational sciences, whether natural or occult, and not mere enumerations of diseases and drugs resting solely on empiricism.

(1). Whether anatomy and physiology were known amongst the Aryans. I have seem it stated that they knew how many bones and blood vessels there were in a human body, but that does not prove the existence of anatomy and physiology any more than a knowledge of the number of bricks in a palace indicates an acquaintance with architecture, and with the internal household administration of the prince inhabiting it.

(2). Any proof that the nature of diseases was known; or any classification of diseases according to their characteristics. To say that there are so many diseases of the head, and so many of the leg, &c., does not show that the causes and nature of disease were understood.

(3). Any complete system of chemistry, showing that the Aryans knew what the re-action was in changing a metal into a salt or in any other chemical process, and why it thus changed its form.

(4). Any account of the principles upon which drugs were administered in disease.

Any one who could collect evidence to prove the existence of any complete system would make a valuable contribution to the annals of science; but unless this can be done it is useless to say that the West has much to learn from the East.

A WESTERN STUDENT.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1886.

CEYLON.

THE COLOMBO (BUDDHIST) THEOSOPHICAL SOCIETY.

THE fifth anniversary of this Society was celebrated with the usual rejoicing, on the evening of January 7th ultimo. The President-Founder was in the Chair, and Mr. Leadbeater was also present. The Secretary's Annual Report, and the Report of the Trustees of the Sinhalese National Buddhistic Fund (created by Col. Olcott in 1882) were read, and the following office-bearers elected for 1886. *President*, A. P. Dharma Gonnewardhana; *Vice-Presidents*, Wm. D'Abrew and C. Alex. DeSilva; *Secretary*, C. P. Gonnewardhana; *Treas.*, N. S. Fernando; *Asst. Secs.*, Peter D'Abrew and H. W. Fernando; *Council*, C. Don Bastian, N. D. Palis, J. R. DeSilva, B. H. Cooray, Hendrik Silva, J. P. DeSilva, Sedris DeSilva, W. A. Mendis, Edward DeSilva, Bastian Thalís, M. D. Hendrik, H. A. Fernando. *Librarian*, Peter D'Abrew. The President-Founder announced that under the Clause XV of the Trust Deeds of 1882, giving him power to adopt necessary measures from time to time to carry out the provisions of the Trust, he should form a new Board of Managers and somewhat modify the terms of their authority. The Board of 1882 had neglected its duty and was now *functus officii*, as he was informed by learned counsel. He proposed to make the new Board to consist of the President, two V. Ps., Treasurer, and Secretary of the Branch, *ex-officio*, and three others to be recommended to him by the present meeting. The proposal was accepted unanimously, and Messrs. C. Don Bastian, J. R. De Silva, and Hendrik De Silva were selected as candidates for appointment. The President-Founder was authorized to convene a special meeting of the principal Buddhist priests to consider various national questions pertaining to religious interests. He announced that he should call the Convention for Sunday the 14th of February. The President-Founder called attention to the desirability of reviving for the laity the ancestral custom of cremating the dead; and informally, as Buddhists, the gentlemen present gave their unanimous endorsement to Col. Olcott's declared intention to promote the movement, as a sanitary measure no less than on sentimental grounds.

After the transaction of other business, the meeting adjourned. The anniversary dinner was then eaten in the large hall of the Colombo Headquarters; the walls, ceiling, and arches having been beautifully decorated with flowers, etc., by Mr. Don Bastian and a number of young assistants. Speeches were made in Sinhalese and English—all expressive of continued love and devotion to the President-Founder, and of hearty welcome to Mr. Leadbeater, who seems to have made a favourable impression.

H. DON DAVID.

CREMATION OF A PRIEST.

THE cremation of the remains of the venerable Thero Ambagahawatta Indasaba Waraññana, chief priest of the Ramañña Nikaya, took place at Kalutara on the 3rd instant at 4 p. m. There were about 5,000 people from Galle, Matara, Colombo, &c., come to pay their last tribute to the memory of a priest who had during his life time led an exemplary life of a Buddhist.

priest. The spectacle was very imposing, not to say unique, with the funeral pyre, priests and people. Col. Olcott and Mr. Leadbeater were there. The former was requested by the chief disciple of the deceased priest to set fire to the funeral pyre as a mark of respect; but the Colonel declined, as it should be done by one of the nearest of kin. Col. Olcott delivered the funeral oration, and paid a public tribute to the late priest's memory. It is unprecedented in the annals of Sinhalese history for a European to pay the last tribute to the memory of a *Buddhist* priest.—*Ceylon Observer*.

The late priest, whose cremation is described above, entered the priesthood at an early age as a member of the Siamese sect in Galle; thence he was sent to Bentola in order to study Pali. As soon as he was ordained, he gave special attention to the rules of Vinaya laid down by Buddha, and finding the Siamese priesthood was very lax in the observance of these rules, he joined the Amarapura sect. This sect however was also found wanting. Disappointed in his attempts, he went with five or six other priests to India and thence to Burmah in the endeavour to find a line of Buddhist priests orderly descending as regulated in Vinaya, and he obtained priesthood from the priests of Mandalay. He then returned to Ceylon where he remained until his death strictly observing the rules of Vinaya, and making the same obligatory on his followers.

REMARKABLE HINDU FUNERAL CEREMONIES.

AN eye-witness reports in the columns of the *Shomprokas* the following proceedings connected with the Shraddh of the father of Babu Rakhai Chunder Sen of Old Boitkhana, Calcutta. The Babu having expressed his unwillingness to perform the ceremony according to the prevalent Hindu method, his younger brother went through the usual ceremony. The next evening, the representatives of the three Brahmo Somajees held a united prayer in the house, at the conclusion of which Babu Rakhai Chunder dedicated a Brass Gurrak and a piece of Than Cloth to each of the following gentlemen;—Babu Norendro Nath Sen (Editor, *Indian Mirror*); Babu Krishna Prasanna Sen, (Secretary, Arya Dharma Pracharim Sabha); Babu Protap Chunder Mozumdar (Brahmo Missionary); Babu Umesh Chunder Dutt (Brahmo Missionary); Babu Ramtanu Lahiri (Brahmo); Col. Olcott (Theosophist) and Professor Max Muller (Translator of the Vedas). The reason given for this kind of gift-making is that it is in consonance with the forms observed in the ancient days to honor those persons who labor for the good of the country and in the interests of its religion.—*Indian Mirror*.

AMERICA.

Dear Theosophist :—When I was in Hyderabad in 1884, a certain atheistical Hindoo, whose name I have forgotten and who has challenged many Theosophists there to prove the existence of a soul in man or of a God, distributed a pamphlet in which he attempted to show that Theosophy was dead in America. Although he failed in his attempt, it seems wise to let our Indian Brothers know that it is not only not dead but is more alive than ever here. It is in fact getting more energetically alive. When the American people begin to move they do so with great rapidity; and as there is entire freedom of thought here, they are not so much troubled by old creeds as the European nations.

You know, of course, that Col. Olcott established for Americans the Board of Control. On this are some good names. Bro. Coues, an author of great merit who has written some highly scientific works, is President. Dr. J. D. Buck, a Physician of high standing in Cincinnati, Ohio, is a member, Mrs. Cables, an energetic Rochester lady, and others. They are all working hard, and every day more minds are being directed to the light of Asia that is so much needed in this age.

During Christmas week I visited Cincinnati and stayed there seven days. I started without premeditation, on the seventh day of the week, which you know the God Jehovah made holy. My train ticket was series 7; my sleeping car berth was No. 7, which I occupied also during the day I was travelling, according to our American system. I stayed in Cincinnati

1886.]

THE THEOSOPHIST.

cxxi

just seven days although I tried to get away on the sixth ; and while there we initiated seven new members in Dr. Buck's house. This was certainly a curious coincidence of sevens.

In Cincinnati there are many people who are seeking true light out of the Kabbala, German mysticism and other sources, all recognizing the fact that the present system of perverted Christianity will not solve the mighty mental problems which an oppressing man, any more than it is able to lessen the need of prisons and alms houses, or to prevent the increase of criminals in our highly civilized land. It is quite true that many good people here are exerting themselves to ameliorate the condition of the poor, or are carrying on missions in which it is endeavoured to "convert" hardened drunkards, prostitutes and criminals, but at the same time the different legislative bodies all over the country are enacting laws looking toward increasing our jails and other places, in which to put the vast army of depraved men and women, which is every day swelling to an alarming extent. All this while, the rich indifferently sit at home enjoying the wealth fate has poured into their laps.

Among others who are doing work that will be monumental, I might mention a Mr. Skinner of Cincinnati, who has written several valuable books upon the real meaning of the Hebrew Scriptures, and upon the measurements of the Egyptian pyramid. Others are trying to supply to the people the moral strength they need, and it is certain that Theosophy will help the masses if its devotees work unselfishly for it.

By the time you receive this the N. Y. Branch—whose name now is "The Aryan Theosophists of N. Y.," will have begun anew, rooms will have been hired and a nucleus of a library established. The St. Louis and Washington Branches are at work, and Chicago and Cincinnati, as well as his toric Boston, are all abreast.

So we can reply to our detractors, whether missionaries or atheists, that what they thought was a corpse is in fact a very large and living entity, whose real strength is ever on the increase.

Let it stand as a prophecy from a humble unprophetical member that one of the chief strongholds of Theosophy—which is destined to be the foundation of the new religion of the world—will be in this very United States where Christian well-wishers said it was dead and buried.

Fraternally yours,
WILLIAM Q. JUDGE.

NEW YORK, January 1.

THE ANNIVERSARY OF THE GOOTY SANSKRIT SCHOOL.

THE Gooty Sanskrit School presented a gala appearance on the evening of the 6th instant, being tastefully decorated with an arch, colors and ever-greens. The 2nd anniversary of the school was successfully celebrated on the premises, when Mr. P. T. Rajagopala Chariar, the popular Deputy Collector, presided. Mr. T. Ramachendra Rao, B. A., B. L., the President of the School, introduced the boys who creditably passed in the annual examination, and the Chairman gave away the "Sabapathy Mudaliar" and other prizes specially provided for the occasion by the sympathisers of the school. A prize was also given in the name of Lord Ripon to a boy for good conduct. Messrs. P. Kristnama Chariar, Deputy Inspector of Schools, Nanjundapah, B. A., B. L., and J. Sreenivasa Rao, spoke enthusiastically on the merits of the Sanskrit language and exhorted the public of the District to support the school. Several gentlemen promised handsome donations in aid of the school ; and some of them paid down their promised sums. The proceedings were fittingly concluded with illuminations and a beautiful display of fireworks. On the afternoon of the 7th instant the anniversary of the Local Theosophical Society was duly celebrated in the same place, when Mr. Dorasawmy Iyengar, B. A., B. L., District Munsiff of Cuddapah, presided. There were present gentlemen from Cuddapah, Anantapur, Gundacul, Adoni and Bellary. The President, T. Ramachendra Rao, B. A., B. L., gave an account of what the local society had done during the last year, and spoke in defence of Theosophy, ably replying at length to criticisms generally levelled against it. Mr. Sudersana Mudaliyar of Anantapur then read a few lines befitting the occasion.

Mr. Nanjundapah, B. A., B. L., of Cuddapah, and Abboyee Naidu of Anantapur also spoke. The Chairman, a non-Theosophist, concluded the proceedings with a calm and deliberately worded speech in praise of Theosophy and the Theosophical Society. Mr. K. Jaganathiah, F. T. S., of Gundacul, read an instructive address on "Ancient Magic and Modern Science." And the business of the day was brought to conclusion with a fitting vote of thanks passed to Madame Blavatsky and Colonel Olcott, the Founder of the Theosophical Society, for their philanthropic and self-sacrificing devotion to the cause of humanity.—*Hindu*.

PRACTICAL YOGA VIDYA.

THE President of the Chingleput Branch of the Theosophical Society wishes to intimate to the different Branches the following information.

2. One of the essential subjects which have been neglected, is the study and practice of Yoga Vidya. Every Hindu sufficiently educated, knows that this Vidya is the noblest of noble pursuits, and is most essential to the occultist; for its practice thoroughly purifies him, marvellously develops his psychic faculties and gradually enables him to transcend the grosser worlds and ultimately attain bliss. The Upanishads, the Bhagavat-gita, and numerous works left by the Rishis urge the importance of Yoga Vidya and recommend its knowledge and practice to man. For want of space, we omit illustrative references.

3. It seems unfortunately to have come to pass that subjects of the greatest import, such as Yoga Vidya, are enshrouded in mystery, or rendered almost inaccessible to men who have other avocations than constant spiritual and psychical pursuits. And the few happy individuals, who have attained a proficiency therein, are, for reasons best known to themselves, unwilling to take any step to bring the knowledge thereof within the reach of general run of men or to draw their attention to its superiority or even to its existence.

4. Are we not therefore to congratulate ourselves on the appearance of any one who is willing and able to adopt systematic measures to spread Yoga Vidya amongst all those who desire to benefit by it? And are we not thankfully to accept the services offered by him for the good of the public? Such a noble minded philanthropist we find in the person of Bramha Sri Subrahmanya Yogi, himself an enrolled member of the Coimbatore Branch.

5. This gentleman having had the fortune of being duly initiated and instructed in Yoga Vidya by a venerable Anadhoota adept inhabiting the mountains called Agastyā Koota—Parvatam, has made it his life long study. He possesses a thorough and systematic knowledge of its theory and practice, and is a "Yogi" in the true sense of the appellation. He has two sons, Doraśwami Yogi and Gurusawmy Yogi, whose proficiency in the theory and art of Yoga has been certified by many competent authorities.

6. As the first step in the direction of propagating the knowledge they possess, they have constructed a building (which they call Pranava Guha) after a fashion suited for the practice of Yoga in the village of Vedapuri, otherwise called Singanattur, a Railway station four miles east of Coimbatore. Attached to it they intend to erect a hall and furnish it with a library of well selected Sanskrit books and to impart instruction in Yoga philosophy to willing pupils, and initiate and advance them in the practice of Yoga Vidya.

7. Any gentleman, wishing to inspect the construction, or to have a philosophical conversation with the said Yogis, or to be present when instruction is given to the students, who may resort to the said institution, will have their sincere and hearty welcome.


8. Any information, concerning them, may be obtained from the President of the Chingleput Branch.

Note.—While publishing the above we cannot endorse the writer's opinion as to the benefits of Yoga Vidya. For one or two who succeed in it, hundreds fail and wreck both body and mind through its dangerous practices, and even if physical results are obtained they are not invariably followed by spiritual illumination.—*Ed.*

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

ADVERTISEMENTS.

USEFUL BOOKS.

 The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

THEOSOPHY.

	Rs.	A.
Isis Unveiled, by H. P. Blavatsky (2 vols.) ...	25	0
The Occult World, by A. P. Sinnett (4th ed.) ...	3	0
Esoteric Buddhism, by do. ...	3	0
The Purpose of Theosophy, by Mrs. A. P. Sinnett ...	2	2
Hints on Esoteric Theosophy, No. I ...	1	0
Do. No. II ...	0	8
Theosophy, Religion, and Occult Science, by Col. H. S. Olcott, P.T.S....	4	0
Five Years of Theosophy ...	4	4
Man; some fragments of Forgotten History, by Two Chelas in the Theosophical Society ...	2	12
The Idyll of the White Lotus, by M. C. ...	2	2
Light on the Path, by M. C. ...	0	4
Do. (for distribution) 10 for ...	2	0
The Light of Asia, by Edwin Arnold ...	2	8
The Perfect Way; or the Finding of Christ ...	9	0
Magic; or Practical Instructions for Students of Occultism ...	1	8
Thoughts on the Metaphysics of Theosophy ...	1	0
Paradoxes of the Highest Science (Unpublished Writings of Eliphas Levi) ...	1	0
Elixir of Life ...	0	5
Pearls of Truth, by the Countess Wachtmeister, F. T. S. ...	0	4
Epitome of Aryan Morals, by P. Sreenivas Row, F. T. S. ...	0	1
Do. (for distribution) 15 copies As. 8, 100 copies Rs. 3-8, 1,000 copies Rs. ...	35	0
Mona Singh, by D. M. S. ...	1	0
The Aim of Life, by Siddheswar Ghosh ...	0	9
Fragments of Occult Truth, Nos. 2 to 8 (per set of 7.) ...	0	12
Do. (mixed Nos.) 16 for ...	1	0
Report of the Ninth Anniversary of the Theosophical Society ...	0	4
Report of the Eighth Anniversary ...	0	2
Do. (for distribution) 16 for ...	1	0

RELIGION.

A Buddhist Catechism, by Col. H. S. Olcott, P. T. S. ...	0	6
Buddhism, by T. W. Rhys-Davids ...	2	0
The Bhagavad-Gita, trans. by J. Davies ...	6	0
Do. by Charles Wilkins ...	1	2
The Life of Gaudama, by Bishop Bigandet ...	15	0
Buddhist Birth Stories ...	13	0
Catena of Chinese Scriptures, by Beal ...	11	0
Dhammapada, by Beal ...	5	0
The Sankhya Karika of Iswara Krishna, by John Davies ...	4	0
The Birth of the War-God, by Kalidasa ...	3	8
The Sarva-Darsana-Samgraha, by Madhava Acharya ...	7	0
Udanavarga, by Rockhill ...	6	0
Metrical Translation of Sanskrit Authors, by Muir ...	10	0
Hindu Pantheism, by Jacobs ...	4	0
Dathavansa, by Sir Coomaraswamy ...	4	0
Philosophy of the Upanishads, by Gough ...	6	0
The Religions of India, by Barth ...	11	8
Oriental Religions, by Johnson (2 vols.) ...	15	0
Vedantism, by Babu Dvijadas Datta ...	0	3
Isavasyopanishad, translated by S. Ramaswami Iyer, F. T. S. ...	0	5

A

ADVERTISEMENT.

RELIGION.—(Continued.)

	Rs.	A.
Atma Bodh, translated by B. P. Narasimiah, F. T. S. ...	0	4
The Vedantasara, Sanskrit text in Devanagari characters and translations into English, Hindi and Bengali ...	6	0
The Vedantasara, English translation only ...	3	0
Heaven and Hell, by Emanuel Swedenborg ...	3	0
Rational Christianity, by Hugh Junor Browne ...	3	12
The Virgin of the World (damaged copies) ...	6	0
Eleusinian and Bacchic Mysteries, by Thomas Taylor ...	8	0
Primitive Symbolism as illustrated in Phallic Worship, by Hodder M. Westropp ...	5	0
Phallicism, by Hargrave Jennings ...	13	8
Patanjali's Yoga Philosophy, edited by Tukaram Tatya, F.T.S. ...	2	6
The Question Settled or Religion versus Superstition ...	0	12

MESMERISM.

Science and Art of Organic Magnetism, by Miss C. L. Hunt ...	13	8
How to Magnetize, by J. V. Wilson ...	1	0
Mesmerism and Clairvoyance, by J. B. Dods ...	1	8
Practical Instructions on Animal Magnetism, by J. P. F. Deleuze ...	6	0
The Text Book of Mesmerism, by Dr. Williams ...	2	0
How to Mesmerise, by Prof. Cadwell ...	1	12
Animal Magnetism, by Prof. Gregory, in 6 parts ...	4	0
Library of Mesmerism ...	10	0
Vital Magnetic Cure, by a Magnetic Physician ...	3	0
Artificial Somnambulism, by Dr. Fahnestock ...	4	0
The Modern Bethesda, by A. E. Newton ...	6	0

SPIRITUALISM.

People from the Other World, by Col. H. S. Olcott, P. T. S. ...	2	0
A New Basis of Belief in Immortality, by J. S. Farmer ...	1	0
Psychography, by M. A. (Oxon) ...	1	0
Transcendental Physics, by Zollner ...	3	0
Pioneers of the Spiritual Reformation ...	7	0
The Scientific Basis of Spiritualism, by Epes Sargent ...	5	0
Proof Palpable of Immortality, by do. ...	2	12
The Debatable Land between This World and the Next, by Robert Dale Owen ...	5	8
Miracles and Modern Spiritualism by A. R. Wallace ...	3	0
A Defence of Modern Spiritualism by A. R. Wallace ...	0	12

OCCULT STORIES.

Karma; a Novel in 2 Vols., by A. P. Sinnett ...	13	0
Across the Zodiac; a Story in 2 Vols., by Percy Greg ...	4	0
Mr. Isaacs, a Tale of Modern India, by F. Marion Crawford ...	3	8
Zoroaster, by F. Marion Crawford ...	4	0
Wonderful Story of Ravallatte, by P. B. Randolph ...	5	0
Zanoni, by Bulwer Lytton ...	2	8
Do. ... cheap edition ...	0	8
A Strange Story by do. ...	2	8
Do. ... cheap edition ...	1	8
The Coming Race by do. ...	2	8
Do. ... cheap edition ...	1	8
The Persian King by do. ...	0	12
The Brother of the Shadow, by Mrs. Campbell Praed ...	0	12

CHARACTER-READING AND PHRENOLOGY.

Heads and Faces, by Professor Nelson Sizer (184 pp. 8vo. and 188 Illustrations—strongly recommended) ...	1	4
Indications of Character in the Head and Face, by H. S. Drayton, M. D. ...	0	12
Handbook of Physiognomy, by Rosa Baughan ...	0	12
How to Study Character ...	1	8
How to Read Character ...	3	0
Chiromancy by Firth and Heron-Allen ...	0	12

ADVERTISEMENT'S.

CHARACTER-READING AND PHRENOLOGY.

(Continued.)

	Rs.	A.
Art of Judging Character by Handwriting	3	2
Palmistry, by Rosa Baughan	0	12
Chirognomancy, by do.	1	0
Palmistry and Chirognomancy (in one Vol. cloth)	2	8
Self-Instructor in Phrenology and Physiology	1	8
How to Study Phrenology	0	5
A Catechism of Phrenology	1	8
Phrenology, its History and Principles	0	5
Harmony of Phrenology and the Bible	0	5

HEALTH.

A Health Catechism	0	5
The Perfect Way in Diet, by Dr. A. Kingsford	1	8
The Diet Question	0	12
The Alcoholic Controversy	1	8
The Bath, its History and Uses	0	12
Water Cure for the Million	0	8
Hereditv and Responsibility in Parentage... ..	0	5

MISCELLANEOUS.

Modern India and the Indians, by Professor Monier Williams	9	0
History of Indian Literature, by Professor Albrecht Weber	7	0
History of Magic, by Joseph Kamenosner (2 vols.)	8	0
Chaldean Magic, by Lenormant	2	8
The Rosicrucians, by Hargrave Jennings	6	0
The Conflict between Religion and Science, by J. W. Draper... ..	4	12
The Soul of Things, by Prof. William Denton	12	8
Psychometry, by Dr. J. R. Buchanan	5	12
The Beginnings of Things, by Prof. Tyndall	0	12
Matter and Motion, by Clark Maxwell	0	12
The Hollow Globe	5	12
The Stars and the Earth	0	12
The Secret of Death, by Edwin Arnold	5	0
Indian Poetry, by do.	5	0
The Parmenides of Plato, by Thomas Taylor	0	14
Compendium of Astrology, by Narain Row	0	9
Egypt; the Wonders of the Land of the Pharaohs	6	0
Confessions of an English Haschish Eater... ..	0	12
How to Learn Phorthand, by Baker	0	12
How to Conduct a Public Meeting	0	8
No Revelation Infallible, by A. O. Hume	0	1
What is the Fourth Dimension? by C. H. Hinton	0	12

SANSKRIT.

The 108 Upanishads, in Telugu characters (never before published in one volume)	9	0
Bhagavad-Gita, (Text only) in Devanagiri Character, (pocket edition, bound in crimson silk—a most beautiful little book)	0	6
Bhagavad-Gita in Grandha Character with Tamil Meaning for each word and sloka	4	4
Light on the Path	0	8
Primer No. 2, by Dewan Bahadur R. Ragoonath Row	0	5
Yogataravali in Telugu character	0	5

Series of Authoritative Text-Books of Advaita Philosophy in Telugu characters as under:—

Prasnottararatnamalika	0	10
Atmanatma Vivekah	0	6
Mahavakhya Darpanam	0	5
Atma Bodh	0	3
Aparokshanubooti	0	5
Viveka Choodamani	1	6
Bhagavad-Gita with Bhashya		

ADVERTISEMENT.

PUBLICATIONS IN VERNACULAR.

		URDU.		Rs. A.	
Hints on Esoteric Theosophy, No. 1	1	2
		HINDI.			
Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S.	0	3
		BENGALI.			
Catechism of Hinduism, by Nobin K. Bannerjee	0	8
Tatwa-Sopana, Part I, by Syamacharan Bhatta, F. T. S.	0	5
Prasnottaramala, translated by. Bholanath Chatterjee...	0	3
		TAMIL.			
Primer, by Dewan Bahadur R. Ragoonath Row	0	1
Light on the Path	0	4
Kyvallia Navaneetam, by Esoor Sachitananda Pillai	2	4
Past, Present, and Future of India. by Col. H. S. Olcott, P. T. S.	0	2
		TELUGU.			
Primer, by Dewan Bahadur R. Ragoonath Row	0	1
Light on the Path	0	6

LIBRARIES.

As the Manager of the *Theosophist* is frequently asked what books he would recommend to those forming a new Library, he has drawn up the following Lists, which, he trusts, will be found suitable. The prices include postage in all cases. It will be seen that the value of the books offered in each set amounts to ten per cent. more than the price charged for it.

Library No. I. Price Rs. 25.

Occult World.	Paradoxes of the Highest Science.
Psychometry.	Hints on Esoteric Theosophy, No. I.
Light on the Path.	Do. do. No. II.
Esoteric Buddhism.	How to Mesmerise, by Prof. Cadwell.
Buddhist Catechism.	Theosophy, Religion, and Occult Science.
Five Years of Theosophy.	Magic: or Practical Instructions for Students of Occultism.
Bhagavadgita, (Eng.) by Charles Wilkins.	

Library No. II. Price Rs. 50.

The Books of Library No. I and the following:—	
Isis Unveiled.	The Idyll of the White Lotus.
Atma Bodh (English.)	

Library No. III. Price Rs. 75.

The Books of Library No. II and the following:—	
Palmistry.	The Purpose of Theosophy.
Vedantasara.	Fragments of Occult Truth, Nos. 2 to 8.
Chirognomancy.	Man: some Fragments of Forgotten History.
Zanoni (cheap edition.)	The Perfect Way: or the Finding of Christ.
The Beginnings of Things.	Thoughts on the Metaphysics of Theosophy.
Epitome of Aryan Morals.	
Isavasyopanishad (English.)	
A Strange Story (cheap edition.)	
The Coming Race (cheap edition.)	

Library No. IV. Price Rs. 100.

The Books of Library No. III and the following:—	
Vedantism.	The Night Side of Nature.
Mona Singh.	Water Cure for the Million.
Chaldean Magic.	People from the Other World.
The Rosicrucians.	The Temple of the Rosy Cross.
Health Catechism.	Conflict between Religion and Science.
Matter and Motion.	Heredity and Responsibility in Parentage.
Parmenides of Plato.	The Text Book of Mesmerism, by Dr Williams.
Theory of Evolution.	
The Perfect Way in Diet.	

ADVERTISEMENTS.

MR. GEORGE REDWAY, PUBLISHER, IMPORTER, AND BOOK-SELLER.

Will be happy to mail to any address in the world his New Catalogue, in which will be found a larger number of books of interest to the student of Occultism and Archæology, than has ever before been gathered together for sale.

The books have been divided into classes, such as :—

Ancient Worship.	Magic and Magicians.	Folk-Lore.
Antiquities.	Behmen and the Mystics.	Herbs and Drugs.
Symbolism.	Koran.	Psychometry.
Mythology.	Philology.	Hermetic.
Kabbala.	Persian.	Prophets.
Rosicrucians.	Arabic.	Tombs.
Freemasonry.	Stone Monuments.	Orientalia.
Flagellants.	India and the Hindus.	China.
Mysteries.	Parsees.	Physiognomy.
Oracles.	Buddhism.	Palmistry and Handwriting.
Sibylls.	Hieroglyphics and Secret Writing.	Phrenology.
Round Towers.	Egypt.	Psychoneurology.
Serpent Worship.	Philosophy and Metaphysics	Theosophical.
Secret Societies.	Ethnology.	Astrology.
Assassins.	Skeptics, Jesuits, Christians, and Quakers.	Alchemy.
Cabeiri.	Travels.	Demonology and Witchcraft.
Druids.	Gems and Coins.	Spiritualism.
Dreams and Visions.	Obelisks.	Mithraic Worship.
Divination.	Ancient Ceremonies.	Mesmerism.
Neo-Platonism.	Phallic Worship.	Etc., Etc.
Rabbinical.		
Gnostics.		

This collection comprises not only such rare and expensive books as Godfrey Higgins's 'Anacalypsis'; Forlong's 'Rivers of Life'; the Works of Robert Fludd, Paracelsus, and Jacob Behmen; the writings of Vaughan, the Rosicrucian; tracts on Alchemy and Magic, &c., but all such indispensable books for students as Reichenbach's 'Researches,' Inman's 'Ancient Faiths,' King's 'Gnostics,' Hardy's 'Manual of Buddhism,' 'Isis Unveiled,' Barrett's 'Magus'; while the latest published works of Mr. Sinnett, Colonel Olcott, Dr. Hartmann, Mr. Hargrave Jennings, Dr. Anna Kingsford, Mr. Maitland, and other living authors, are always in stock from the day of publication.

It may be stated as a matter of fact that the advertiser's endeavour has been to offer the most extensive choice of books in the World to those interested in that class of literature of which he makes a *specialité*.

By means of catalogues carefully compiled and well printed, nearly the same advantages are given to customers in Australia, in Asia, in America, and in the extremes of Europe as to those residing in England.

All communications bearing the name and full address of the sender in plain writing will receive immediate and personal attention.

**GEORGE REDWAY, 15, YORK STREET,
COVENT GARDEN, LONDON.**

ADVERTISEMENTS.

THE THEOSOPHIST.

OPINIONS OF THE PRESS.

IT looks elegant in its new shape and may in appearance compare favourably with the British Magazines. There is much variety in the matter too. We wish our metamorphosed contemporary a long and prosperous career.—*Tribune (Lahore)*.

The new size is that of the generality of Reviews and Magazines, and is certainly more agreeable to the sight, as also more handy for use than the old one. The journal with this (October) number enters upon its seventh year. Its prosperity is increasing with the spread of Theosophy. We wish the magazine continued success.—*Mahratta*.

It appears in a new and more handy form, which is a decided improvement on the preceding numbers, and contains some purely literary articles that will well repay perusal. Besides these there is the usual number of contributions on the mystic sciences and other cognate subjects.—*Statesman*.

The proprietors of the *Theosophist* have adopted a new and convenient size for their magazine. No. 73, Vol. VII, contains fourteen articles, some of them being very useful and well written, besides correspondence and reviews on various subjects, and essays. It is altogether a very useful publication.—*Nyāya Sudha*.

We are glad to see our friend the *Theosophist* appearing in a more handy and attractive garb. The new size will be found acceptable to all readers. The contents of the last issue also appear to be more varied.—*Indian Spectator*.

THE *Theosophist* has come out in a new and much more handy form, and, as usual, is bristling over with good reading. We congratulate the accomplished conductor on the success which the journal has so soon achieved.—*Indian Echo*.

THE new (October) number of the *Theosophist* appears in a handy form, and contains, as usual, several studied articles by learned writers. We cannot too highly praise the ability and intelligence with which it is conducted. It is the only journal in India on which we can honestly depend for Oriental philosophy and literature.—*Indian Selector*.

THIS valuable Magazine has changed its shape, and the change is decidedly for the better. In its improved form the get-up is not inferior to some of the leading periodicals of England and America. In the numbers before us the matter as usual is both interesting and instructive. We wish our contemporary a long and prosperous career of usefulness.—*Indian Chronicle*.

WE have received a copy of the *Theosophist* for October in its new form. The Magazine is very well got up and contains some articles well worth reading, particularly, that on "Truth;" "The Cadet's story," and "Hunting Shadows." Although we have not much faith in the doctrines set forth, we can but confess that the writers advocate their tenets in a very able manner.—*Punjab Times*.

LARGE GROUP PHOTOS OF THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Comprising Portraits of Delegates from all parts of the world, assembled 29th Dec. 1884.

- No. 1.—Evening group, near the house.
- „ 2.—Morning group, in front of the large pandal.
- „ 3.—Group of the Founders and some of their associates.
- Also
- „ 4.—A view of the Theosophical Head-Quarters.
- „ 5.—View of the Adyar river, looking towards the sea.
- Price Rs. 1-12 unmounted. 2-8 mounted.
- „ 6.—AN EXTRA SIZE of the evening group 15 by 12 inches.
- Price Rs. 3-4 unmounted.
- „ 4-8 mounted.

Photos of Eighth Anniversary Groups offered at reduced rates.
Rs. 1-4 unmounted photos. Rs. 1-8 mounted.

Cabinet size Photos of (1) Madame Blavatsky; (2) Colonel Olcott; and (3) Mme. Blavatsky and Messrs. T. Subba Row and Babajee, are also available from Members of the Society at Rs. 1-12-0 each,

ADVERTISEMENTS.

NOW READY.

The Yoga Philosophy.—Being the text of PATANJALI, with BHOJA RAJA's Commentary; with their translations into English by Dr. BALLANTYNE and GOVIND SHASTRI DEVA, an introduction by Colonel H. S. OLCOTT, and an Appendix containing extracts from various authors bearing upon the subject. Edited and reprinted for the Bombay Theosophical Publication Fund by TUKARAM TATYA, F. T. S. Second Edition, revised and enlarged. This valuable work is now on sale at a low price at the *Theosophist* Office; no student of Occult Philosophy should be without it.

The Bhagavad-gita.—Only a few copies of Mr. TUKARAM TATYA's edition of his sacred book now remain; those who wish to aid him in his good work by purchasing it should therefore apply at once.

JUST PUBLISHED.

MANUAL OF PSYCHOMETRY.

The Dawn of a New Civilization, By Joseph Rhodes Buchanan, M. D.

Author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education"—Professor of Physiology and Institutes of Medicine in four Medical Colleges successively from 1845 to 1881, and for five years Dean of the Eclectic Medical Institute, the parent School of American Medical Eclecticism—Discoverer of the Impressibility of the Brain, of Psychometry and of Sarcognomy.

This work of 500 pages, which illustrates the origin of Psychometry, its scientific methods and its vast range of application to the investigation of character, the diagnosis of disease, the exploration of physiology, psychology, geology, medicine, biography, history, religion, pneumatology, and destiny, is pronounced by the Banner of Light the most important work of the present century. To obtain copies by mail post paid send \$2-16 to the author, DR. J. R. BUCHANAN, 29 Fort Avenue, Boston, U. S. A.

THE WONDERFUL MEDICINES

To be had of the proprietor, T. SAMMI—Gooty. } "Good and cheap" is the best of Recommendations.

INDIA FOR INDIANS.

"TEMPORA MUTANTUR."

T. S. ANNUAL FOR 1886, 9 AS.

Is a useful Book in any house.

Indian Ointment for Aches, Pains, Sores, Bruises, Piles &c., Recommended	8 As.
Cashaya, for Neuralgia, Cholera, Diarrhoea, Dysentery, Scorpion Stings, Headaches, &c. Highly recommended	8 As.
Pills, Purgative and antibilious	8 As.
Savukiana; or Health Restorer	1 Re.
Gon. Specific in Oils, For Chronic Cases	3½ Rs.
Best Rose Water—Ghazipur ka	8 As.
Sandal and other Hair Oils—for Hindus	1 Re.
Tooth Powder (Rose and Cinnamon) veg. prep.	8 As.
Cough Syrup very nice for children.	1 Re.
Blood Purifier made from Indian Sarsap	8 As.
Jhara Nivarthi For fever, and is recommended	8 "
Hair Renewer For growth and coloring	1 Re.
Diabetes and Spleen Remedy, each	2 Rs.
Asthma Remedy is worth a trial	2 "
Please Send for List Gratis	
Cheap Reynolds Novels—Watches &c. can be had. Under Hindu Patronage.	

NUMEROUS TESTIMONIALS.

Dismiss your doubts. Enquire about these Medicines and know for your self that they are good. Read the Testimonials and be convinced that these remedies are worth a trial. NATIVES OF INDIA should be glad of the opportunity of good and cheap Medicines. OINTMENT, CASHAYA, and PILLS, should be in every house.

Letters promptly answered—Enclose Stamp for reply.
Special attention of our Noblemen and Rajahs is called to our CATTLE MEDICINES, and their orders are solicited.

Please try these. { The Stable Requisites. } N.B.—Large orders save postage and win a prize.
Cattle Ointment ½ lb. tin 3 Rs.—1 lb. 5 Rs.
Do. Mixture. Bottle. 1½ Rs.

N.B.—Orders above 20 Rupees sent by Rail free—Orders above 50 Rupees will have something enclosed free—a Watch, a Gold or Silver Coin, a book, Photo, or other present as a gift. Tell all your friends, please, about T. Sammi.

ADVERTISEMENT.

NEWSPAPERS.

The Indian Mirror. The only Native daily paper in India—most extensively circulated. Rates of Subscription, payable in advance:—CALCUTTA, annually, Rs. 24; for one month Rs. 2-8-0; MOFUSSIL, annually, Rs. 32; for one month Rs. 3-6-0. FOREIGN, annually, via Brindisi, Rs. 64-10-0. Casual Advertisements, 2 Annas per line, but no charge less than Re. 1. Special contract rates on application. All remittances to be made payable to Babu Norendro Nath Sen, Proprietor, *Indian Mirror*, Calcutta.

Bharati. A High Class Monthly Magazine in Bengali, edited by Srimata Svarna Kumari. *Bharati* contains notes on Society, Politics and Literature, and receives contributions from the very best writers of the day: indeed the scientific, philosophical, and psychological articles, written popularly, in the simplest language, by eminent authors, form by no means the least attractive feature of the journal. Annual Subscription, Town Rs. 3. Mofussil Rs. 3-6. All remittances to be made payable to Babu Satish Chandra Mukerji, Kasiabagan Garden House, Ultadighi, Calcutta.

The Amrita Bazar Patrika. Published every Thursday. Rates of Subscription in advance:—Annually, Rs. 10; half-yearly, Rs. 5-8; quarterly, Rs. 3-6; all inclusive of postage. Rate of Subscription in arrear:—Annually, Rs. 12. Apply to the Manager, Bagh Bazaar, Calcutta.

The Tatvavivechaka. Published on the 21st of every Month. This interesting Marathi Magazine contains a free translation of selected articles from the *THEOSOPHIST*. Subscription Rs. 4 per year, and Annas 8 per copy including postage. Specimen copy supplied on receipt of Annas 8. *No name entered until the cash is received.* ADDRESS:—Manager, Tatvavivechaka, Poona Vaibhav Office, Poona.

The Sudesa Nesan. The only cheap Tamil weekly Newspaper; devotes nearly a column of every issue to Tamil translations of extracts from the "*Theosophist*," &c. Subscription, annual Rs. 3-8-0; half yearly 1-12-0; quarterly 1-0-0; single copies 0-1-6. Apply to P. T. ARAVAMUTHIENGAR, Proprietor "*Sudesa Nesan*," Negapatam.

The Jamai-Ul-Uloom (a monthly Urdu Journal), published under the auspices of the Atma Bodh Theosophical Society of Moradabad, contains a free translation of selected articles from the *Theosophist* and other Theosophical writings, as well as original articles on subjects connected with Theosophy. The yearly Subscription including postage is Rs. 2 if paid in advance and Rs. 4 in arrear. All communications and remittances to be addressed to Babu Kalka Pershad, F. T. S., Manager, Mohalla Kanoogo, Moradabad, N. W. P.

Karnataka Prakasika. A weekly Anglo-Canarese paper. Rates of Subscription. English and Canarese—per annum Rs. 10. English alone, per annum Rs. 6, Canarese alone per annum Rs. 6. Apply to the Editor, No. 44, Hospital Road, Pettah, Bangalore.

Light. A weekly Journal advocating the cause of Modern Spiritualism. It is among the ablest of its class. Subscription, Rs. 12.

The Banner of Light. The oldest Journal in the world devoted to Spiritualism. Circulates (weekly) in every country. Luther Colby, Editor; Isaac B. Rich, Publisher. Contains forty columns of original matter; one leading feature being messages from the spirits of the dead to living friends. Price, Rs. 11-12-0 per annum.

The Harbinger of Light. A monthly Journal devoted to Zoistic Science, Free-thought, Spiritualism, and the Harmonial Philosophy. Published at Melbourne, Australia, by W. H. Terry. Subscription, Rs. 5.

The Religio-Philosophical Journal. Jno. C. Bundy, Editor. A large 8 page weekly journal, devoted to the religious and scientific aspects of Spiritualism. world-wide circulation. Subscription, Rs. 9.

Psychische Studien. A monthly Journal (in German). Devoted to the investigation of the unexplained phenomena of Psychic Life. Edited by the Hon. Alexander Aksakof, and contributed to by the most eminent German Scientists. Price, Rs. 7-8-0.

Revue Spirite (in French). A monthly Journal of Psychological Studies, founded by Allen Kardec in 1858. Price, Rs. 8-2-0.

La Chaine Magnetique (in French). A highly interesting monthly journal. Organ of the Magnetic Societies of France. Price Rs 5.

THE LATEST AMERICAN INVENTION.

THE VICTORY OF ELECTRICITY.

Since Electricity has been applied for lighting purposes, all efforts of inventors have been directed to construct a lamp for general domestic use. The reason why this problem has still now not been solved, is that none of the inventors could rid themselves of the idea of gas lighting, and that all have adhered to the system of producing the Electricity in some central place, or by large machinery, instead of first laying down the principle that a Lamp which should ever become generally useful and popular, must be portable, like an Oil Lamp, and contain the generator of Electricity in itself, i. e., in the foot of the Lamp.

The Norman Electric Light Co., has at last succeeded in completely realizing this ideal of Electric Lighting, and there is no doubt that this most important invention will bring about a complete revolution in all branches of lighting.

Our Electric Lamp needs neither Machinery, Conductors, nor any expensive outlay, and is neither complicated, nor disagreeable in manipulation; all that is necessary is to refill it every four or five days with acid. The cost of lighting will be as cheap as gas ($\frac{3}{4}$ cents per hour), and it has before the latter the immense advantage of neither producing heat, smoke nor carbonic acid, owing to which the air is not impured, and remains at the same degree of temperature. It is further, absolutely inodorous, and does not need to be kindled by match, or otherwise, but simply by turning the key, thus avoiding all danger of fire, explosion or suffocation, as in the case of gas, if the key is left open; and it must be conceded that this advantage alone is invaluable. It is further preferable to any known kind of lighting for the following reasons:

- (1.) Its manipulation is so simple that any child can keep it in order.
- (2.) That the Lamp is portable, and can be removed like any Oil Lamp, from one place to another.
- (3.) That it neither requires the disagreeable fixing of the wick, or the cleaning of the cylinder, as in the case of Oil Lamps.
- (4.) That the light produced is a soft and most steady one; that it never flickers, and the flame, though being equal in power of lighting to gas, can be regulated to any degree.
- (5.) That every danger of fire is absolutely excluded, as the light will extinguish immediately, if by any accident the glass surrounding the burner should be broken.
- (6.) That it will burn, even in the strongest wind, completely unaffected, thus being invaluable for illuminations, lighting of gardens, corridors, etc.

This Lamp is constructed for the present in three different sizes:—

A, small size. Height of complete Lamp, 14 inches weight, about 5 pounds; for lighting rooms, cellars, storage houses, powder magazines (or similar places, where explosives are kept), coaches, illuminations, gardens, mines, or any other industrial purpose. Price Rupees 15. Per Lamp, delivered free to any part of the world.

B, medium size. Serves all domestic purposes for lighting rooms, houses, etc. This Lamp is elegantly decorated, and has removable white ground Glass Globe.

Price, per Lamp (inclusive of Bronze Foot and Globe, richly and elegantly constructed). Price Rupees 30, delivered free to any part of the world.

C, Grand size for Parlor, Hall, Saloon, Public Building, &c. The Lamp gives a most brilliant and steady light, has large removable white Globe, decorated most tastefully, and the workmanship is both first-class and elegant. Price Rupees 65.

Foot of Lamp in either Bronze, Japanese, Faience or Silver Oxide.

Any special size or design made to order. Estimates furnished.

All Lamps are ready for immediate use, and will be sent, securely packed in strong wooden box, with printed directions for use, a quantity of chemicals sufficient for several months' lighting, and one extra burner for size A, and two for sizes B and C. The necessary chemicals can be purchased in any Drug Store, in even the smallest village.

Every Lamp is accompanied by a written guarantee for one year, and will be exchanged, or money refunded, if the same should not give complete satisfaction.

On all orders for six Lamps and above, a discount of six per cent. will be allowed. No orders from abroad filled, unless accompanied by a remittance to cover the amount, or first-class references on a New York or Philadelphia house.

The best method of sending money is by draft on New York, which can be procured at any Banker, and everywhere, or enclose the amount in Bank notes, gold coins, or postage stamps of any country of the world.

All orders, the smallest, as well as the most important, will receive the same particular attention, and will be forwarded without delay.

Our Electric Lamps are protected by law, and all imitations, and infringements, will be prosecuted.

Agents, Salesmen on Commission, and Consignees for our Lamps, wanted everywhere. No special knowledge or capital required.

A fortune to be made by active persons.

ADDRESS:

THE NORMAN ELECTRIC LIGHT Co.,

Philadelphia, U. S. of America.

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperament and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end may be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the science of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (no matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves the title of "The Wonderful Story;" and those who once read it will never forget it. Some of the descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Zoroaster, a high-class Occult Story by F. Marion Crawford, author of the well known "Mr. Isaacs." It was so fully reviewed in the December Magazine that no more need be said here.

The Aim of Life, by Siddhesvar Ghosh. A useful book giving instructions how to prolong life.

Hints on Esoteric Theosophy in Urdu, by Thakur Ganesh Singh. It is a very useful book for Urdu knowing people who are ignorant of English.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaisheshika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kumārasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy, by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and lucid survey of Sanskrit literature extant, though unfortunately somewhat partial—especially useful to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Mahabharata*, the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

Intending purchasers of any of the above books should apply early, as orders will be executed strictly in rotation as received, preference being given to those accompanied by remittance.

The Indian Press Guide and Eastern Advertiser's Hand-book, by Tom Luker, Secretary, Editor, *Madras Mail*—The work is a useful one for person wishing to advertise in Indian Newspapers with postage Re. 1-1-0.

ओं



THE

THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 80.—MAY 1886.

	PAGE.
I. Occult or Exact Science? ii	481
II. A Cremation in Ceylon	494
III. Unpublished Writings of Eliphas Levi	498
IV. The Case of L.....V.....	502
V. Raj Yog	514
VI. Sowing and Reaping, Chaps. i, ii.	517
VII. Wisdom or Power?	527
VIII. The Fravashis.....	530
IX. A German Adept	534
X. Theosophical Literature in Tamil	536
CORRESPONDENCE: The Sadhu of Kotacheru; Tobacco	
Smoking; The Sacred Sanscrit Writings	537
REVIEWS: Mahavidya	541
LITERARY NOTES	544
SUPPLEMENT	CXXVII—CXXX

MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

MDCCCLXXXVI.

NOTICE.

The Theosophical Society, as such, is not responsible for any opinion declared in this or any other Journal, by whomsoever expressed, contained in an official document.

The *Theosophist* will appear each month and will contain not less than 64 pages of matter. The magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; all contributions on these will be gladly received. All Literary communications should be addressed to the Editor, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

No anonymous documents will be accepted for insertion. Contributors are requested to forward their MSS. in the early part of the month, so as to allow the Editor plenty of time for correction and arrangement. Writers of contributed articles are alone responsible for errors therein stated.

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:

London.—George Redway, 15, York St., Covent Garden—Bernard Quaritch, 15, Piccadilly—Miss Arundale, 77, Elgin Crescent, Notting Hill.

Paris.—Georges Carré, Boulevard Saint Germain 112.

New York.—The Fowler and Wells Co., 753, Broadway.

Boston.—Colby and Rich, Bosworth Street.

Chicago.—J. C. Bundy, La Salle Street.

Cincinnati.—St. George Best, 356½ George Street.

Australia.—W. H. Terry, 84, Russell Street, Melbourne.

China.—Kelly and Walsh, Shanghai.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon.—J. R. DeSilva, Surveyor General's Office, Colombo.—Don Timothy Karunakari, Kandy.

India.

Calcutta.—Norendro Nath Sen, *Indian Mirror* Office.

Bombay.—Tukaram Taty, 23, Rampart Row, Fort.

Madras.—L. Venkata Varadarajulu Naidu, Royapet High Road.

Rangoon.—Norman Duncan, Superintendent Fire Department, Dalhousie Street.

Lucknow.—Pandit Jwala Prasad Sankhadhara, Kaisarbagh.

Jubbulpore.—Kalicharan Bose, Head Master City Aided School.

Bhagalpore.—Ladli Mohun Ghose, Medical Practitioner.

Combaconum.—K. Narainasami Ayer, Pleader,

Trichinopoly.—Pagadala N. Muthusami, the Arya Vilas, Teppakulam.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India	} Re. 1 Rs. 8.	
Ceylon		
China and Japan		
Australasia		
Europe and Cape Colonies	2 s.	£ 1.
America	50 c.	\$ 5.

All Subscriptions are payable in advance.

Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques should be made payable to the Manager *Theosophist* Office, and business communications should be addressed to him at Adyar, Madras.

ADVERTISEMENTS.

Advertisements will be inserted at the undermentioned rates:—

	Single Insertion.	Six Months.	Twelve Months.
	Rs.	Rs.	Rs.
One Page	5	27	50
Three-quarters of a Page	4	22	40
Half "	3	17	30
Quarter of a Page	2	11	20

Apply to the Manager, *Theosophist* Office, Adyar, Madras.

ओं

THE THEOSOPHIST.

Vol. VII. No. 80.—May 1886.

सत्यात्: नास्ति परो धर्म ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OCCULT OR EXACT SCIENCE?

II.

IT has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective,

must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of red light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term

1886.]

OCCULT OR EXACT SCIENCE?

483

both of them *dark rays*: while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red ray*: therefore, for them, *the chemical ray is violet*. Hence says the professor—"Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well."

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organisations are peculiar—*abnormal* as they are termed—either naturally, or through training.* Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—who know the way to secure the *tympanum* from damage, and that of provoking certain correlations in ether—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in

* The case of Kashmiri natives and especially girls who work on [shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

nature, of which the ordinary tympanum gives no idea. "There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants," says Professor Butlerof,* citing Lubbock; and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of concrete not abstract nature, and every difficulty will be removed. For, as the same Professor argues—"If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every "finite" being: each judging of the external, only by the modifications that are created in him (or it) by the same."

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits of departed human beings*, "so as to satisfy the requirements of exact

* Scientific Letters. X.

science, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *à priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give

up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much*, or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: the Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes

stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

"The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God." We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butlerof* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he "cannot understand them.")—"A lump of matter," he adds, "the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life...The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it."

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily routine of life,—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof. Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *prima facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*"

* Scientific Letters. X.

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc—say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it as a *scientific fact—as it appears*.

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-geese." Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and "the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-geese" was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses*." "He has seen it himself," he says "touched the fruit egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-geese "which begun forthwith swimming."* So much was the botanist convinced of the truth of the whole thing, that he ends his descrip-

* From the *Scientific Letters*—Letter XXIV. Against Scientific Evidence in the question of phenomena.

1886.]

OCCULT OR EXACT SCIENCE?

489

tion by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.* And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi, and many others, shared that conviction.† So what do you say to this “Barnacle goose—?”

—Well, I would rather call it the “Gerard-Murray goose,” that’s all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the “Barnacle-geese” is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no “acumen” and support of science can prove a phenomenon “referable to fraud and credulity,” when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth* sense in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the “terrestrial natural sciences,” viz., the direct or inductive science, “or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*,” says he can never permit himself to overlook the possibilities of the future. “I would remind my colleagues,” adds the Professor-Spiritualist, “that our inferences

* He speaks of that transformation in the following words, as translated from the Latin: “In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc. etc.”

† It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in Hudibras, which was an accurate reflection of the opinions of the day:—

“As barnacles turn Poland Geese
In th’ islands of the Orcaes.”—*Ed.*

from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future?.....existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it?..... Leaving the reality of a fourth dimensional space for the time being aside, we can still.....go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space." In other words, "we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world...can it not be reflected in it.....?"

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world. Only those senses must become sufficiently *spiritualised* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions"—four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional "screen" may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth"—is a Kabbalistic saying;—"truth is often stranger than fiction"—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitively the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims, "and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its

most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organisation; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and—what else?”

Indeed, “what else?”—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the “passage of matter through matter?” Then why should they insist upon it being a “space” when it is simply another *plane of existence*,—or at least that is what ought to be meant by it,—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or *Mahaloka*)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that “sprung from the quintuplicated elements;” for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people’s minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic—“the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher “four-dimensional” space is like accepting infinitude: such an acceptance does not afford us the smallest help by which we might represent to ourselves either of these...all we know of such higher spaces is, that they have nothing in common with our conceptions of space” (*Scientific Letters*.)

“Our conception”—means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections

made by one of the two learned opponents,* already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*), "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension"—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as "a product of their understanding and *their* perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them

* 1883.—*Scientific Letters*—published in the *Noroye Vremya* St. Petersburg.

on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in "unknown space"—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this stand-point space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. "If one should fail, we could evoke another, a still higher one, and so on...."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Dæmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of the *Light of Asia* to Mr. Ed. Arnold's skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Æther*. *Æther* is no less "a product of our understanding" than *Space* is. And if one could be accepted, then why reject the other? Is it because one can be materialised in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained "only if we admit the existence of a four-dimensional space?"

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated

that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter,—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the “four-dimensional space” be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties,—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity... But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: “Truth is established by investigation and delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY.

A CREMATION IN CEYLON.

BEFORE the Portugese invasion of the Lower Provinces of Ceylon the custom of cremating the dead was universal. It had been received from their Hindu ancestors by the Sinhalese and was denied only to the most degraded class. In the case of a laic the pomp displayed in the rite was proportioned to the wealth and consequence of the deceased and his family; in that of a Buddhist priest, to his standing in the Order. The ancient Pali and Sanskrit writings abound in descriptions of the obsequies of great personages, and chief among them, of that of the Lord Buddha, by whose pyre kings vied with each other in doing reverence to his memory. But with new masters came innovations and, whether as the result of the bloody policy of religious persecution under which the Portuguese invaders drove the poor natives with fire

1886.]

A CREMATION IN CEYLON.

495

and sword to the jungles, or of a tendency to force all to fall in with the prejudices of the conqueror, burial gradually replaced cremation in the seaboard districts of "fair Taprobane," and is now the common practice save among the priests. In their case it has been retained to signify that they belong to the most honorable class of the community, and, when a great monk is to be burnt, his admirers and followers bring from all parts offerings of sandalwood, gums, spices, and perfumed oils to add to the pyre. Such an event it was my good fortune to 'assist' at the other day, immediately after my arrival in Ceylon.

The Sangha in the Island is divided into two sects—the 'Siam' and the 'Amarapoorā,'—names which do not indicate any difference in belief, but merely in the original sources of ordination. While Ceylon was as yet under her own Buddhist kings, she sent missionary monks to Burma, Cambodia and Siam to introduce the *Dhamma*; but later, after foreign conquerors had virtually destroyed the religion that had been planted here by—as some say—the Buddha himself, the ordination of candidates for the priesthood was obtained by them in Siam, and their successors now hold the fiefs granted them by the kings of the Kandyan Province, and of Kotta in the Low Country. The most sacred of all Buddhist relics, the alleged tooth of the Buddha, is enshrined in the Dalada Maligawa, the royal temple at Kandy, and is in the custody of the Siamese sect. Under the rule of the Dutch, who succeeded the Portuguese, a system of harsh repression, not so sanguinary, yet even more effective than that of the latter, prevailed. As the missionary historians themselves fully confess, the seaboard provinces swarmed with nominal Christians, Buddhist priests could scarcely be seen abroad, and Buddhist temples were desecrated or fell into ruin. But when the British came as conquerors, and freedom of religious worship was guaranteed, the artificial fabric of native Christianity fell to pieces, *vihāras* and *pansalas* sprang up on all sides, and the people thronged to the former with their flowery offerings, whilst the latter were filled with the yellow-robed ascetics who are vowed to observe the Ten Precepts. Once more the ancient custom of processions was resumed, again the tom-tom sounded through the groves of palm and breadfruit to call the devout to the festival, and the plaintive wail of the *horane*, or native pipe mingled with its obstreperous vibrations. Old loves were renewed, old ideas reasserted themselves, old habits and customs were resumed. Yet there are various surviving marks of foreign influence, and among them the custom of the burial of laics. I hope to see this soon abandoned, however, and shall do my best to hasten the day.

Readers of history will remember that all through the periods of Portuguese and Dutch dominion in the seaboard provinces, the Kandyan Dynasty ruled in the Mountains. Under them Buddhism was the State religion, and of course its priests were held in full reverence. They could not safely inhabit the plains, and when the lower-caste people of those districts sought admission into the Order they were denied; so they sent their postulants to Amara-poorā, and from the hands of the royal hierarchy of that court,

they obtained the rite of ordination. Since that time there has been jealousy and more or less acrimony of feeling between the two sects; always more in the Kandyan districts than in the plains. The Amarapoora sect bears towards the Siam almost the relation of the English Dissenters towards the Establishment; the resemblance extending to the splitting up of the non-endowed body into sub-sects, or divisions, under individual priests of more than ordinary force of character. Among these, one of the most notable was that whose leader was Ambagahawatte Indasabhat Nayaka Terunnanse, whose cremation I am to describe. I met him, as well as all the other noted monks of the Order, upon the occasion of my first visit to Ceylon, in company with Madame Blavatsky, in 1880, and on the 22nd of June, in that year he became a member of the priest's division of the Buddhist Section of the Theosophical Society, which four days earlier had been joined by Sumangala, Megittnevothe, Subherti, Weligama, Bulatagama, Piyaratana, Potuwila, and other famous priests whose names are known throughout the Western world of Pali Scholarship. He was a greater ascetic than most of his colleagues, a stickler for the minute observance of every detail of daily conduct that had been prescribed by the Founder of Buddhism. His head was of a highly intellectual type, his eye full of thought and power, his manner gentle and repressed, and his life blameless. A natural conservative, he was not so quick as others, to respond to our advances for a union of forces in the interest of Buddhistic reform, mistrusting us as foreigners. But when time and trial had proved our sincerity and good intentions, he became very friendly to our movement, and just before his lamented death, had declared his intention to secure it the hearty aid of his followers. He died on the 30th of January last, and his cremation occurred on the 3rd of February at Kalutara. The body lay in state in the *Dharmasāli*, or preaching-hall, of his monastery at Piyāgala,—five miles from Kalutara—which had so often resounded with his eloquent and learned discourses. Mr. Leadbeater and I, with a party of friends, arrived at the *vihāra* just before the procession started, and were shown the catafalque, the library and other objects of interest. Before removing the coffin the assembled priests of the sect, to the number of perhaps two hundred, filed thrice in mournful silence around the hall, faced inward with joined palms raised to the forehead, knelt, and laid their foreheads to the ground, as if to pay their dead chief the final act of homage in the place his presence had sanctified. The coffin was then raised by the senior disciples, borne outside the house, and laid upon a decorated car. Native musicians then, with booming drum and wailing pipe, thrice circumambulated the bier; the people pressed forward to cast flowers, roasted grains, and sweet waters, upon the coffin; the native headmen—the *mohandirams*, *mudaliyars* and *arachchis*, closed in about the car, some gorgeous in gold lace and buttons, and with great towering tortoise-shell combs in their knotted hair; the yellow-robed friars extended in single file before and behind the car, each with his fan, his cadjan sun-shade of antediluvian fashion, and his begging-bowl slung at his back;

1886.]

A CREMATION IN CEYLON.

497

and the *cortège* moved towards Kalutara in the blazing sunshine and a cloud of reddish dust, that gave a coppery tinge to the verdure beside the road. After the priests of the rear division, walked some hundreds of men and women bearing their contributions of material towards the pyre. Our party walked in the procession part of the way, and then by a practicable carriage-road, made a detour which brought us to the cremation ground in time to observe the preparations at our leisure. In a grassy basin, bordered at two sides by steep hillocks clothed to the top with forest-trees, stood a pyre of logs of mango, cachu, cinnamon, and cocoa-palm, built nine feet square, and to face the four points of the compass. At each side three heavy posts of about fifteen feet in height were provided to serve as a sort of frame to support the additional fuel that might be brought by friends. Outside all was a quadrangular structure of young areca-palm trees, framed in squares after the native fashion for triumphal arches, and prettily decorated with the split and festooned tender leaves of the cocoanut tree with the extraordinary artistic taste that the Sinhalese display in this respect. On the side facing the road was a canvas screen inscribed with the name, titles, and chronological history of Ambagahawatte, on the east side a larger one painted with emblems, over the pyre was suspended a canopy with a painted sun at the centre and stars at the corners, and around the cornice of the areca framework fluttered crimson pennons and bannerets. At the distance of fifty yards towards the east, a long arbor of cloths upon bamboo supports awaited the occupancy of the priests coming in the procession. A large crowd of spectators had gathered. We sat upon a hill-side in the cool shade, and presently the sad, sobbing wail of the pipes and the roll of the bass and kettle drums came to our ears through the forest. Anon there was a gleam of yellow amid the vivid green of the grass and foliage, and, like a great amber rope, the monks filed into view, crossed the sunlit space, and passed into the arbor. The car was drawn to the pyre, the chief disciples of Ambagahawatte mounted the latter, white cloths were stretched all around the posts as a temporary screen, the coffin was lifted on the pyre, and then an eloquent, clear-voiced priest recited the *Pansil*, or five Precepts, to which response was made by a multitude that must have numbered five thousand souls. This over, he pronounced an eloquent discourse upon the dead master, and in conclusion very kindly noticed my presence and on behalf of the sect asked me, as the friend of the deceased and President of our Society, to make some remarks. This I did, and the contributions towards the funeral pile were then received; the structure rapidly growing, until it had been built up to a height of perhaps fifteen feet. All being ready at last, the disciples removed the cloth screen, descended to the ground, thrice circumambulated the pyre, reciting *Pisit* (sacred verses), thrice knelt and made obeisance, then slowly, with downcast eyes, and countenances betokening profound grief, stood back. The chief disciple and the brother of the deceased—whose joint privilege it was to fire the pile—then gave me a further mark of their sincere regard, by offering me the torch to apply. But,

while appreciating so great and unprecedented an honor, I declined it for fear I might be guilty of an intrusion. The usual course was then taken, and presently the great structure was sheeted in curtains of flames, that licked up the wood, the spices and the oils, and waved their yellow-red streamers towards the azure sky. The uprush of heated air caused the plumed fronds of the nearest palms to dance to and fro, as though invisible hands were waving them, as the mute servants wave their punkahs over the couch of a sleeping rajah. The fading daylight in the glen was, as it were, recalled by the vivid gleam of the burning pile, and all the rich colors of an Asiatic crowd were brought out to the full. For a long time—so long some began to say a miracle was occurring—the sun and star bestrewn canopy escaped the flames: though they swept its surface in rapid waves, and it fluttered and flapped, yet it did not burn. But at last the star to the west caught fire, then the star to the east, and then the heart of the central sun was eaten out, and all was over. The pyre beneath was now a bed of living coals and raging flame, the corpse was consumed to ashes, and the rest of the once noble body of Ambagahawatte, High Priest, pandit, ascetic, and controversialist had gone to mingle with the kindred elements in the eternal ocean of the atmosphere.

H. S. OLCOTT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VIII.

THE Sephir Dzeniutha (*continued.*)

"The six days with their nights and then the great day of the Lord, of which the night is holy as well as the day, give the number thirteen, which is that of repose and pardon.

"Then the thirteen gates of mercy are opened. Seek then the Lord at the time when he is to be found.

"For then the heaven says to the earth: produce thy germs and the germs of the future. Sanctify the ninth day of the month, and let the seventh month of the year be for you the month of health, as the seventh year is that of the great jubilee, that gives liberty to the slaves and the land to its former owners.

"It is written: Lord thou hast begun to reveal to us the greatness of thy name in four letters, and it is written on the six sides of the cubic stone.

"Creation is still in the condition of a germ. Nothing is finished, nothing is ripe, but all will be finished, all will blossom and ripen, and will give forth a new seed.

"Each letter of the divine name projects its shadow.

"There is the white Jod and the black Jod.

"Jod is the father, and the two Jods, of which one is the contrary of the other, are the two old men, the one white and the other black, and harmony is the result of their analogy in contrary appearances.

"There is also the supreme He and the inferior He; the white woman and the black one.

"There is the superior Vau and the inferior Vau, but the two are closely joined and form but one, which is the connection of that which is above with that which is below.

"Thus the eyes of light shine on the eyes of flame; thus heaven is the lamp that lights hell, and hell is like the burning hearth that warms and nourishes heaven.

"But everything has its principle in the superior brain. Thence emanate light and life; thence proceed rays and shadows—the good that God wills and the evil that he allows in order to elaborate the completion of good.

"The hair of the supreme old man is like the cascades of a river of whiteness. It is as soft as silk and as white as the whitest wool.

"And it seems to lose itself in the crisp black hair of the inferior old man, but passes through it and is prolonged like brooks flowing through fields of grass.

"Such is the mystery of the divine letters and of their *shadows*."

Here let us stop to breathe. Nothing ever written by man is grander, more profound and more beautiful.

Thus the number thirteen which has been taken by superstition as an unlucky number because in the tarot it represents death, is in reality the number of pardon and of re-birth, and the completion of all things. Thus what we call death is the sacred bath that regenerates. One enters it old and decrepit, and leaves it clothed in a new youth. Thus the repose of God is in universal pardon. Thus all works for good, even evil. Notice too this illustration so marvellous in its boldness: "Hell is the hearth whereon the food of heaven is prepared"—or we might express the idea of the author in other words by saying that hell is the stove of God. There the material envelopes and the scoriae are consumed, and there all the filth of the world is burned up.

God does not even chastise, he corrects. He is no more irritated with his children than the founder with the metal he casts. He who sins must suffer, that is the eternal law and that is the eternity of hell.

But as there can be no repose in suffering, creation does not stand still at this point. Pain is the vigilant dog that bites the lazy sheep. We cannot even say that God permits evil because in passing evil he can only see and only will eternal good.

Moses did not teach the Hebrews the doctrine of the personal immortality of all souls, but on the contrary he makes God declare after the deluge that His spirit shall not rest eternally with man by whom it is repelled, for man is flesh.

The Jews thought that the children of Abraham were to live again one day to reign over all the earth, but they did not believe in any possibility of action in souls separated from their bodies.

The spirits destined for resurrection slept in the bosom of Abraham, that is to say they were united to the soul of the father of the faithful, who had become the collective soul of the Hebrew people.

As for the other souls they fell into *sheol*, which is no place but a state. It is like the crucible in which nature remelts human scoriae with the souls of animals. There is no suffering there but the life is a sort of collective vegetation, whence proceed new souls which are sent out into the world.

They believed firmly in the remission of the sins of all the children of Israel bathed in sanctity in the bosom of Abraham. No Jew could ever descend into *sheol* unless he had abjured his faith by idolatry or the commission of crimes contrary to nature; but such a dead branch of the tree of Abraham would be replaced by another which would have its form, and in some sort the innocent personality of the offending Jew. The dry branch was considered as a shell that must fall, the living and immortal branch was to be reborn and to flourish.

The work of the salvation of Israel was to be accomplished in twelve thousand years, and it was at the middle point of this time, that is to say in the six-thousandth year of the world that the Messiah was to appear. The work of the Messiah was to be accomplished throughout the earth in six thousand years; and then the Jews were to impose the decalogue on all the nations and to exterminate those who would not submit to them.

Then the resurrection would take place in the valley of Jehoshaphat, whither the ashes of every Israelite would be miraculously transported, and the work of salvation would re-commence for the nations who had become Israelites, and would go on for another twelve thousand years. It will be noticed that according to this plan all men were to be definitely saved, and that an abominable hell, considered as the place of the vengeance of the Infinite on the finite, did not exist even as a dream in the minds of our fathers the Hebrews.

Are we then to attribute the invention of this monstrosity to Jesus, the loving redeemer, who sent it forth as a scourge to drive men mad with fear or furious with fanaticism? Had this been so, Jesus would have been the most dangerous of hypocrites and the most cruel of impostors. He would have deserved a thousand times the death he was made to suffer.

It was the barbarous theologians who in their ignorance of the ideas and customs of the Jews put this disastrous interpretation on the figurative language of the Master.

Jesus said that the wicked would be thrown, bound hand and foot, into outer darkness; that is to say they will be deprived of their personal autonomy and initiative and will fall into the state of limbo, according to the idea of the Jews.

He says also that God will divide the criminal soul, and thus he gives the idea of a dissolution of the personality in the mass.

It is true that he speaks of the eternal fire of the valley of Gehenna, but that is again the same idea of the destruction of the scoriae and the dried shells. It was in the valley of Gehenna that

the Jews threw all their refuse and the dead bodies of animals; and in order to guard against infection a perpetual fire was kept burning in this place. This explains the universal pardon spoken of in the book of mystery, and which is like the repose of the seventh day after a double week of which each day counts as a thousand years. You also see on what a very fundamental point both Catholics and Protestants are in error and how the whole fabric of Christianity needs reformation through the Kabbala.

We will now continue the translation and explanation of the Sephir Dzeniutha.

"The superior letters are hidden by their very nature and can only become manifested through the inferior ones.

"The supreme head is essentially occult, and is only revealed by its mirage.

"The Macroprosope (or great creator) is only known in the obscure fiction of the Microprosope (or little creator.)

"The obscure head is like a lantern. It only shines by the hidden ray that emanates from the luminous head. Woe to the world when both the heads are manifested at the same time.

"For then light and shade are confounded. The luminous head becomes blackened with shade, the obscure head becomes pale and is effaced. (The world no longer believes in God and all returns into chaos.)

"Human wisdom, spouse of God is separated from her husband. The mysterious animals which are at the four corners of heaven become seized with fear and flee in disorder.

"Man wants to invade the place of the eagle of God, and God says to him: You may choose yourself a nest among the stars, I shall easily be able to drag you from it.

"But cataclysms fertilize the earth. At the bottom of every chaos is hidden the name of Jehovah like a germinating seed, and, when all has fallen into the calm of death, a breath descends to fan the spark and cause it to increase."

The Microprosope or the little creator is the God whom men conceive in their image.

It is the exact contrary of all that God is. It is the shadow of the great light, but in the depths of this shadow is hidden a spark of truth.

And this shadow is necessary to men who are unable to conceive God as anything but a man superior to themselves, since they can have no idea of that which is infinitely superior to man.

This God of shadow is necessarily absurd, for it is the Unknown rashly formulated. It is the negative affirmed as a positive and in this consists the essence of all dogmas.

Yet dogmas are necessary, and without them religion would perish. The world cannot exist without religion, and when the multitudes are convinced of the absurdity of dogma and despise it as if they could see the higher light, they allow themselves to be carried away by fierce animal instincts, and a social cataclysm preludes the occurrence of a natural one.

The profane cannot see the shadow and the light at the same time,

For the alliance of these two is the great arcanum, of which the first word was dropped into the ear of the Egyptian initiate when it was told him "Osiris is a black God."

That is to say our God is but the shadow of the true God.

The imagination of man is like a spot of shadow in the light of God; but the idea of God is a star of light in the darkness of man.

THE CASE OF L.....V.....

THE modern school of medical psychologists, which is associated with the name of Professor Charcot, was somewhat severely criticised in a very able article in the last issue of the *Theosophist*. The remarks contained therein are in my opinion calculated to spread an erroneous idea of the work which is being done, amongst those who are unacquainted with it. I hope that the following synopsis of a case of hysteria, which is recorded at length in a pamphlet by Dr. A. Berjon,* will show that, though there may be a difference of opinion about the methods adopted and the terminology employed by that school, their records of experiments form a valuable addition to our knowledge of psychological science, and are likely to lead at no distant date to most useful deductions.

L. V., aged 22, a soldier in the Marines, was brought to the Rochefort Hospital on March 27th, 1885. He had joined the army at the end of January, and soon after he had been accused of theft. The officers of the Court martial, having learnt that he had escaped from Bicêtre Lunatic Asylum, ordered his removal to the Hospital.

The record of the patient's early life is curious. He was born at Paris. His mother was a woman leading an irregular life. His father was unknown. His mother and half-brother were both subject to hysteria. From his infancy he himself was subject to attacks of that malady, and had at times partial paralysis. His childhood he passed in the slums of Paris, leading the ordinary life of a young vagabond. When nine years old he was arrested for theft and condemned to detention in the House of Correction. On account of his extreme youth he was sent in 1873 to an agricultural establishment and employed in the fields. One day, whilst he was pruning a vine, a snake suddenly fastened on his left arm, but fell off without biting. The boy was stricken with extreme terror. He returned to the farm house, and the same evening lost consciousness. After he came to himself he had convulsive attacks from time to time. His lower limbs gradually lost strength, until he was unable to walk. In March, 1880, he was sent to Bonneval Asylum. His lower limbs were paralysed and drawn up. His memory, however, was unimpaired.

* LA GRANDE HYSTERIE CHEZ L'HOMME. *Phénomènes d'inhibition et de dynamogénie : Changements de la personnalité : Actions des Médicaments à distance.* D'après les travaux de MM. Bonrrou et Burot de l'Ecole de Médecine Marine de Rochefort par le Docteur A. Berjon, Médecin de 2me classe de la Marine, 1886.

1886.]

He described the farm and its occupants and also his journey. At that time he had no hysterical symptoms. His disposition was frank and sympathetic. He was set to work in the tailor's shop of the establishment, as his paralysis rendered other work impossible. In his trade he showed zeal and made progress. Two months later he was seized with a violent attack of hystero-epilepsy, which lasted more than fifty hours, the convulsive attacks and the remissions both being of long duration. Nearly twenty-four hours of the time he was in a state of ecstasy.

On awakening from his trance, the patient got up, dressed with some clumsiness, and said that he would join his comrades at work in the fields. He believed that he was still at the farm, had no recollection of the attack, and recognised no one. The paralysis had disappeared; and he refused to believe that he had ever suffered from it. He knew that he had one day been frightened by a snake, but after that his memory was a blank. His character had changed completely; and he had become quarrelsome, greedy and rude. The officers set him to work in the garden. Soon after he stole some money and things, and escaped. When brought back he was furious and rolled on the ground and screamed. It was found necessary to put him in a cell on account of his violence. He had occasional attacks of simple hysteria, once was paralysed for a whole day, and another time completely lost sensation except in the head and neck. These attacks quickly passed off; but his disposition and moral sense continued to be bad.

In June, 1881, the young man, who was then eighteen, was taken by his mother from the asylum. He lived some months with her, and after that with a farmer. In the following two years he had several illnesses, for which he was treated in different hospitals. From the end of August, 1883, to the beginning of January, 1885, he was in Bicêtre Lunatic Asylum under M. Voisin. There he had a series of convulsive attacks complicated by inflammation and great pain of the left lung. On one side of the body sensation was deficient, on the other it was abnormally acute. Pressure on the latter side brought on a violent convulsive attack, after which he recovered from the symptoms from which he had been suffering. It was then found that he had no memory of his life on the farm, but perfectly remembered his life in the asylum tailor's shop at Bonneval.

During the three months that followed L. V. passed through several successive phases of the severer form of hysteria with paralysis and loss of sensation. In April his mental condition underwent a remarkable change. He became hysterically foolish and had hallucinations of vision. On one side sensation was defective. It was found that the application of pieces of gold to that side caused a local reddening of the skin, accompanied by a sensation of burning and intense itching at the exact point of application. On the 17th of April he had an attack, after which his paralysis disappeared and he fell into a tranquil sleep. On awakening next morning he asked for his clothes, and said that he was going to work. He thought that it was January 26th, the day on which the paralysis had come on.

On June 10th the patient had a series of attacks, and again became paralysed. He was in the same state as he had been from January to April, and believed the date to be April 17th. No new phenomenon occurred during the latter part of that year.

On January 2nd, 1885, L. V. made his escape to Paris, entered the infantry, and was afterwards sent to Rochefort. He was then free from paralysis and loss of sensation, but there were some gaps in his memory.

On the night of March 28th the patient had a series of attacks which lasted three hours. In character they were at the commencement not unlike epilepsy, after which came rhythmic contorsive movements, then a delirious period with alternations of joy and terror. He enacted in pantomime the scene of the viper, and cried out in agony "Kill it!.....Kill it!" The following morning he was calm but weak. The limbs on the right side were paralysed and devoid of sensation. On the left side the skin was over-sensitive, especially just below the ribs. When that over-sensitive zone was touched, he had an attack with all the phenomena of the preceding night. He continued in much the same condition up to June 30th, when he was removed to a lunatic asylum near Rochelle. There an interesting series of experiences commenced. At this time his intelligence was good. His disposition was for the most part gentle and affectionate, but liable to violent outbursts of temper on the least contradiction, when he either insulted every body around him or declared his intention of committing suicide, and indicated the hour and means. He had frequent hallucinations of hearing, sight and touch, but none of his imaginary visitors touched him on the side devoid of sensation. His memory was a blank as regards his childhood, and in fact as regards everything up to the time when he was in Bonneval Asylum. He did not remember the earlier part of his stay there, when his lower limbs were paralysed and he worked in the tailor's.

At Rochelle a great number of experiments were tried in placing substances on or near the surface of the patient's body and noting the symptoms produced. Silver, lead, glass and wood caused no appreciable alteration in his condition. A plate of copper in contact with the right fore-arm—the whole of the right side was paralysed and devoid of sensation—produced a strange trembling, first of the fore-arm, then of the upper arm; and at the same time restored sensibility in the limb, which however again became insensible as soon as the plate was removed.

Platinum on the paralysed and insensible side caused violent itching, which made the patient scratch himself.

Steel caused acceleration of respiration, an anxious expression and difficulty of breathing. After about a minute the paralysis and loss of sensation were transferred from the right to the left side of the body; but after a variable period of time returned to the right side, similar changes in respiration heralding the transfer. The action of gold was extraordinary, and led to the discovery of some new phenomena. At first the patient was able to endure the contact of the metal. A coin placed on the right fore-

1886.]

arm after a few seconds caused trembling and sensibility throughout the limb, and a painful pricking in the breast. Then the respiration was accelerated, and after a few instants sensibility reappeared completely on the right side, and insensibility came over the left. After some months, during which the paralysis progressively diminished, the contact of gold began to cause much greater pain. Experiments were tried with coins of imitation gold, but produced no effect. One day, Dr. Mabile being obliged for a moment to hold L. V. in one of his attacks, the doctor's gold ring was for some minutes in contact with the patient's right hand. When L. V. awoke he complained of intense pain at the spot touched, and the mark of a burn was found there, which lasted for some weeks. Gold was found to cause pain even without contact, especially on the side otherwise incapable of feeling.

Mercury produced similar symptoms. The bulb of a thermometer forcibly kept in contact with the skin caused an unmistakable burn.

Hydrogen was tried as being a gaseous metal, and gave even more astonishing results. A test-tube in contact with the hand caused a lively satisfaction. The patient gave utterance to a sustained but spasmodic laugh; and rhythmic movements of the arm and leg occurred on the side to which it was applied. Directing a current of the gas over any part of the body brought about similar results. No transfer occurred. The phenomena only lasted during the time of application.

Chloride of gold in a flask caused the transfer, but with difficulty and much muscular spasm. Similarly with nitrate of mercury. Several other salts of metals were tried and produced symptoms. Iodide of potassium applied to the arm or head, caused sneezing and yawning. Changing the position of the crystal accentuated one or the other symptom.—Sneezing is one of the most common effects of the internal administration of the drug.

Static electricity had a marvellous effect. After the patient had been subjected to its action for five minutes, his paralysis and loss of sensation entirely disappeared. His physiognomy was altered, and his disposition became timid and polite, though previously he had been most rude and overbearing. He believed himself at the farm, where he lived before his illness.

A magnet produced the transfer very readily, acceleration in breathing accompanying the change. The paralysis was produced in the corresponding part of the opposite side. For instance, if applied to the right arm it produced paralysis of the left. If applied to the nape of the neck it produced paralysis of the whole body. If applied to the forehead it caused paralysis of the right lower limb, which disappeared when the instrument was applied to the thigh.

Another curious phenomenon discovered was that of attraction. If a magnet was brought near the patient when he was in the cataleptic state, the part of the body nearest was sensibly drawn

towards it, and the body itself obeyed the attraction. The subject could thus be made to assume a variety of grotesque attitudes. This action could be produced from a considerable distance, also when the subject was awake.

It was an easy matter to induce the hypnotic state in L. V. To look at him, to show him a lighted candle or a bright substance was sufficient to plunge him in the sleep. There were three distinct states—Lethargy, Catalepsy and Somnambulism.

Lethargy was brought on by pressing the eye-balls, or even the left eye alone, as the right was insensible. In this state the subject's eyes were half-closed, the balls convulsed upwards and inwards: his muscles were completely relaxed so that movement was impossible. If a limb was raised, it fell inertly. Loss of consciousness was complete. Respiration and circulation were barely maintained: hearing was entirely lost. Light friction with the finger or some object over a muscle or group of muscles, or even blowing on them, caused the limb to adopt a pose such as would be obtained by the normal action of those muscles. In like manner slight pressure on a nerve caused the muscles supplied by it to contract. By this means every variety of facial expression could be obtained. A light breath or slight friction was sufficient to make the contraction disappear. "The agent which causes also undoes, the cause which makes unmakes," says M. Dumontpallier. This hyperexcitability of muscles could be induced in the subject even without putting him in the trance state.

Catalepsy could be induced by three different methods:—

(1.) When the subject was in a state of lethargy, abruptly opening his eyes, so that they were brightly illuminated, was sufficient. Catalepsy of half the body could be induced by opening one eye. Thus lethargy of one half of the body and catalepsy of the other half could be obtained at the same time, the catalepsy being on the side opposite to the eye that was opened.

(2.) The subject could be sent direct into the cataleptic trance by breathing—or blowing with a caoutchouc flask—on the nape of the neck.

(3.) The same phenomenon was also produced by a sudden noise, the vibration of a tuning fork, &c. If a tuning fork was struck, whilst the subject was lighting a cigarette, he remained motionless, holding the cigarette near his lips, his neck extended and his eyes fixed on the match.

In the cataleptic trance the subject, whose eyes were open, stared fixedly with an unchanging expression of countenance. He was as immovable as a stone figure. All parts of the body preserved the positions communicated to them, however difficult to maintain. The phenomena of nerve-muscle hyperexcitability can also be produced in this state as easily as in lethargy, which contradicts the rule enunciated by M.M. Charcot and Richet, who do not admit the possibility of reflex contraction in the cataleptic period of hypnotism.

In catalepsy the magnet exercised a powerful influence on the patient, even at a considerable distance. It attracted the limbs.

1886.]

By this means the body could be placed in any position that was desired. To end the cataleptic trance blowing on the left eye, or a touch with the magnet, was sufficient.

Somnambulism is similar to lethargy without muscular hyper-excitability. It can be induced by looking fixedly at the subject, or by making the subject look fixedly at a bright object. In the case of L. V. the eyelids grew heavy, quivered slightly and closed completely. The same result was obtained directly by friction on the nape of the neck. Thus the three states could be produced successively by (1) pressing on the eyeballs, (2) opening the eyes and rubbing the spine, and (3) rubbing the back of the head and neck. A deep inspiration with a noise like a snore indicated the precise moment when the somnambulant trance was induced. Paralysis disappeared. Speech was feeble. The subject obeyed and executed every command automatically. The body was insensible to pain. Pricking and burning were not noticed by the subject, but his special senses—touch, hearing, &c., became abnormally acute. Memory was limited; the intellectual functions were not good. He had no will or character of his own, but obeyed like an automaton every order of the operator. After the sleep there was complete forgetfulness of everything that had occurred, constituting, as says M. Chambard, a deep trench between the normal and the somnambulant life.

Suggestion—It is generally known that certain medical men are endeavouring to utilise hypnotism, and even suggestion in the waking condition, as therapeutic measures. Professor Bernheim has made some interesting studies in this direction, and his experiments have led him to impose his will by suggestion on individuals even in the waking state. From a therapeutic point of view it is of great importance to recognise suggestion, for by its means after a few previous hypnotisations symptoms of disease more or less serious can be dissipated. M. Bernheim has obtained good results, and M. Dumontpallier has verified their accuracy. Also, recently at the Congress at Grenoble, M. Aug. Voisin read a paper on Hypnotism in the treatment of mental alienation, and the methods of employing suggestion with lunatics and persons of nervous temperament.

In the case of L. V. suggestion operated with remarkable precision. But it was always found necessary to first hypnotise him, commands imposed upon him in the waking state producing no effect. When he was in the somnambulant trance suggestion was sufficient to make him read, sew, vomit, bleed at the nose, believe a solution of quinine to be Chartreuse, and the smell of sulphide of ammonium to be the perfume of violets. If an imaginary picture on the wall was suggested, and one of his eye balls laterally pressed, so as to alter the antero-posterior axis of vision of that eye, he immediately cried "Stop! I see two now." Mental suggestion never succeeded in the case of L. V. There was no response to either thoughts or sensations. M.M. Bourru and Burot knew that in the state of somnambulism the suggestion of voluntary acts always succeeded at the precise moment

commanded. The following suggestion was made to the subject when he was entranced :

"This evening at 4 o'clock put yourself to sleep, go to my study, sit down in the arm-chair, cross your arms on your breast and bleed from the nose." At the given hour he quitted his companions, after having hypnotised himself, went and sat down in the place and position indicated, and soon began to bleed without any provocation from the left nostril, that of the non-paralysed side. Many medical men and students of the school witnessed this phenomenon.

Another time the same experimenter traced the name of the subject with a blunt probe on both his forearms : then as soon as he was somnambulised said :

"At 4 o'clock this afternoon you must put yourself to sleep and bleed along the lines that I have just traced on your arms, and make them letters of blood." Some minutes before the appointed hour he was examined, and it was found that nothing had up to that time appeared on his arms. Soon he was seen to hypnotise himself, traverse the corridors and place himself in the spot indicated. On the left arm the characters became raised above the surface and vividly red, and some minute drops of blood began to ooze from them. Three months after the characters were still visible, though they had gradually become paler. On the right, the paralysed side, the phenomenon did not succeed.

Subsequently Dr. Mabile traced a letter on each fore-arm, and taking hold of the left hand said : "At 4 o'clock you will bleed from this arm;" then taking the right : "And from this."—"I cannot bleed from the right side. It is the paralysed side," replied the patient. With the usual punctuality the blood appeared at the place marked on the left arm, but not on the right. "I command you to bleed from this spot," said Dr. Mabile, pointing to the place on the right arm. "It would do me much harm," replied the patient.

"No matter, you must bleed there." The limb became turgescient, and the letter stood out red and raised. Then the tiny drops of blood made their appearance before the eyes of the bystanders. The letter was not exactly in the place that had been traced, but near it.

Other experiments of a kindred nature were carried out with L. V. and completely established his case as one of hystero-epilepsy.

Certain phenomena were observed in the case of L. V., which belonged to the category of those on which M. Brown-Séquard established his theory of *Inhibition* and *Dynamogénie*. That learned professor says : "I have shown that certain points of the cerebro-spinal centre possess the power of making other parts of the nervous system lose their functions by means of an inhibitory influence, and that the same points or others are endowed with a different function, hitherto not studied, and in virtue of which irritative lesions of these points can augment the activities, functions or actions of parts more or less distant. In the last case it is a dynamogenic influence that is manifested."*

* Comptes-rendus de l'Académie des sciences. 1880.

The rapidity with which diminution or increase of power is produced excludes the possibility of a change in the circulation or in the nutrition of the body producing the phenomena. And these remarkable manifestations can only be accounted for on the supposition of a purely dynamic influence exercised by the irritated parts on those of which the functions are modified.

M. Brown-Séquard further says :† “As M. Charles Rouget has shown, an arrest or inhibition is the result of an influence exercised by the irritated nerve fibres upon the nerve cells whose activity is suspended. The inhibitory influence is a power possessed by almost all the parts of the central nervous system, and also by a considerable portion of the peripheral system. This power is great enough to cause an arrest (inhibition) of the heart, respiration, nutrition, of the powers and functions of the brain, spinal cord and senses, &c.”

In the case of L. V. pressure on certain points of the body led immediately to inhibitory phenomena. When he was paralysed and devoid of sensation on the right side of the body three principal inhibitory centres were made out, situated (1) above the brow on the left side, (2) on the upper and outer part of the left arm, (3) at the right extremity of the lips.

(1.) The application of a finger to the forehead, four-fifths of an inch to the left of the middle line and a finger's breadth above the eye-brow, caused an immediate and complete arrest of the functions of the 'life of relation.' The subject became unconscious, motionless and insensible to pain. He broke off in the middle of a sentence or even of a word, and went on with it as soon as the finger was removed. He remained for a short time in the position in which he happened to be at the moment of inhibition, but soon fell if the contact was prolonged. Blowing on the same spot, either by the mouth or with a caoutchouc flask, caused the same phenomena.

(2.) Pressure with the finger's tip anywhere within an area of about an inch at the upper and outer part of the left arm caused the same phenomena of arrest. Pressure on the fore-arm caused a slight weakening of the voice.

The subject under certain conditions could inhibit himself. He could touch the right half of the body with the left hand without being influenced. But, if he applied his right hand for some instants to his left side, inhibition was produced.

What has been stated occurred when the right half of the body was paralysed and devoid of sensation, but if these conditions were transferred to the left half of the body, the points of inhibition were the corresponding points on the right side.

When both sides of the body were paralysed and insensible from the waist downwards, the points of inhibition were (1) the outer surface of the left knee, (2) the inner surface of the right knee, (3) the right instep.

When the subject was entirely free from paralysis there was found to be a point of inhibition at the back of the head on the

† Ibid. 1879.

left. Pressure on the right side of the forehead caused a slight inhibition. Pressure on the right little finger or little toe caused a partial inhibition of speech, on the left thumb or great toe a much more marked inhibition.

By dynamogenic phenomena are meant those which accompany an increase of power or of action. Under certain conditions in the hystero-epileptic patient a remarkable exaggeration of action could be produced. The two halves of his body seemed to live independently of each other, and when they came in contact exteriorly the subject experienced a certain influence. Thus when the right hand was applied to the mouth, it became fixed and soon the impress of the teeth could be seen upon it. When the left hand was applied to the right side, complete inhibition did not take place, but the subject had difficulty in raising it. By applying the right hand of the subject on the left hand, the right foot on the left foot, and employing traction on the middle finger and middle toe of the right side, epileptiform convulsions were rapidly produced throughout that side. Reversing the process the same phenomenon was produced on the left side.

In somnambulism certain dynamogenic phenomena could be produced. In that state the subject usually kept his eyes closed. If the left eye was opened the right side went into a cataleptic condition, and the subject mumbled any words that he was told to pronounce. If then a hand was laid on the right half of his head in front he spoke correctly. He could also be made to speak in this position by pressing on some point on the right side. If the arm or leg was compressed, the heavier the pressure the louder was his speech. When he was somnambulised but not paralysed, the two hands applied to the left side of the head led to the phenomenon of arrest. A hand placed on the right side made him repeat everything said by the experimenter, but nothing said by anyone else. The lower the experimenter spoke, the louder the subject spoke. He also imitated all the gestures of the experimenter. If, when the subject was awake, some one struck him a few blows on the nape of the neck slightly to the left of the middle line, or even waved a finger near there whilst he was speaking, he went on repeating indefinitely the last syllable he had uttered, but in a very low voice. If then the middle finger of his left hand was pressed, he went on repeating it, but in a loud and distinct voice. When the contact with his neck, or movement near it, was removed, he went on with the sentence in his ordinary tone.

L. V. when hypnotised could also be used both as a telephone and a phonograph. In the former case if one hand was placed on his forehead and the other on the back of the head on the left side, he merely repeated words addressed to him in a loud voice by any of the persons present. To obtain the latter the experimenter pronounced sentences in a loud voice with one hand applied to the right, the other to the left side of the subject's head. As long as the hands were on his head the subject was mute, but, as soon as they were removed, he repeated all that had been said and gave it the same intonation.

Transposition of the sense of hearing was another phenomenon successfully obtained. On this subject M. A. Despine relates* that one of his patients saw, heard and smelt with the fingers and toes. Another heard with the palm of the hand and read with the fingers, running them rapidly over the printed page without touching it. A *nervo-path* named Eugenie, previously treated by magnetism, was put to sleep by M. Despine in the presence of M. Bonjean, who wrapped her head in a black scarf and placed under her feet a paper on which he had written "If, the cure of patients was in direct proportion to the interest they inspire, yours would be as quick as thought." Eugenie was seen to get the paper under a certain part of her foot, where there was afterwards found a small bright red spot of *echymosis* (effusion of blood under the skin), after which she read it aloud correctly. These facts in the transfer of sensations have also been observed in the 'tremblers' of Cevennes. One of the nuns of Loudun read a concealed letter, and one of the 'convulsionists' of Saint-Medard was seen to read by the sense of smell whilst her eyes were covered by a thick bandage.

In the case of L. V., under test conditions in the presence of numerous witnesses, hearing was obtained by speaking to any part of the body. If the subject in the waking state with his ears plugged was spoken to in a loud voice from a little distance he heard nothing. But if the speaker in a very low voice uttered his words close to his fingers, toes, or the pit of his stomach, he heard distinctly and gave exact answers to questions. The experiment also succeeded when he was hypnotised and his sense of hearing taken away by suggestion.

Sensation from a distance was tried; and it was found that a blow in the air at a distance from the subject gave him pain. A lighted match burnt him from a distance of some inches. Curiously enough the pain appeared greater on the side which was paralysed and without sensation.

The magnetic circle of Mesmer was tried as follows:—When the subject was awake one person held him by the two hands so as to form a circle. This produced some inhibition, but he continued speaking. When a third joined the circle inhibition increased, and the subject became motionless. When the circle was composed of more than four inhibition was complete, his face became congested and he was ready to fall and have a crisis if the circle were not immediately broken. When once it was broken he came to himself with a deep noisy inspiration. A bar of glass interposed in the circle acted as an isolator.

The phenomenon of attraction was successfully obtainable either by the finger or a magnet. So also was that of fascination, whilst he was awake. The attractive action of the magnet was much more powerful than that of the finger.

Having noticed how completely the disposition and tastes of the patient differed according as the right or the left side was paralysed, his doctors came to the conclusion that each of his cerebral

* Chambard. *Dict des Sc. Medic*, Art. *Somnambulisme*.

hemispheres had an independent existence and activity. When the right side was affected his manners were bad, his speech rude and his memory only extended over those periods of his life when he had been in a similar condition. When the paralysis was transferred to the left side, his whole disposition became suddenly changed, and he became gentle and polite. He believed himself to be at Bicêtre, and had no recollection of anything subsequent to that time. The problem to be solved was how to obtain the simultaneous activity of both halves of the brain. This was effected by the electric bath. This dispelled all paralysis of movement and sensibility, and translated his personality to a still earlier epoch of his life. On his awakening he found himself at the farm on March 23, 1876, at the age of 14, and in the possession of all his faculties. He had never been ill, and his manners, voice and expression were those of a well-behaved youth. He related the history of his childhood and his daily avocations on the farm; but he was absolutely ignorant of everything subsequent, and would not believe that a period of time had elapsed since then.

By combinations of metals, and also by suggestion during the hypnotic trance, six distinct physical conditions with the six mental conditions which belonged to them, so to say, could be induced.

(1.) Right paralysis of motion and sensation. This was the usual condition. His manners were then bad.

(2.) Left paralysis of motion and sensation. His manners were good. This transfer was effected by the application of a steel bar to the right arm. He believed himself at Bicêtre, and remembered nothing since January 1884.

(3.) Paralysis of the left limbs and general loss of sensation, obtained by the application of a magnet to the right arm. His character was the same as in (2) and his memory went back to August 1882.

(4.) Paralysis of motion and sensation from the waist downwards with stiffness in extension of the lower limbs. It was brought on by the application of a magnet to the nape of the neck. He believed himself in the tailor's shop at Bonneval, and had forgotten about the accident with the viper that occurred a short time had before.

(5.) No paralysis of motion or sensation, obtained by the electric bath, or the application of a magnet to the head.

(6.) No paralysis of motion but loss of sensation on the left, obtained by the action of soft iron on the right thigh. He believed himself in the marine infantry; could read and write; was polite. His memory embraced all his life except the time when he was paralysed on both sides at the farm and at Bonneval Asylum.

Pressure on the tendons of the lower limbs produced stiffness and induced the psychic states that had accompanied those states of stiffness.

The remarkable results obtained by the application or proximity of metals to the body of the patient led to a trial of medical substances. The following method was adopted:—A flask containing a liquid or solid medicine wrapped in paper was placed near

1886.]

THE CASE OF L.....V.....

513

the patient, generally a few inches behind his head, neither the patient who was in the waking state, the operator, nor the by-standers knowing what it contained. The first action produced by all drugs was a re-action of the nervous system. Then followed the specific action of the drug. Emetics produced vomiting, stimulants all the symptoms of intoxication, and narcotics sleep, which varied in character according to the nature of the soporific which was employed. In addition to the physiological symptoms produced, each drug had a psychic action on the patient. Valerian had a similar effect upon him to that which it has upon cats, in addition to its physiological action. Cherry-flower water had a most extraordinary effect upon a female hysterical subject. She fell into a condition of religious ecstasy, which lasted a quarter of an hour. She fell upon her knees with her head thrown back, her eyes upturned and suffused with tears, her face expressive of beatitude, and slowly raised her hands in the attitude of prayer. Then she prostrated herself with her head on the ground and wept. Her physiognomy expressed in turn adoration, supplication, prayer and repentance. When somnambulised and asked what she saw, she answered that she beheld the holy Virgin Mary in a robe of blue with stars of gold, &c. &c. The woman was a prostitute, an Israelite by birth and religion, if indeed she had any. After coming to herself she scoffed when spoken to about the Virgin.

With regard to the changes in the states of consciousness in L. V. and their accompanying symptoms, M.M. Bourru and Burot say that to draw conclusions would at present be premature: that the life of the patient is like a book, of which the pages contain a record of the different periods of his life. Any page can be referred to and is then found complete in itself, but for some unknown reason memory in its capacity of a connecting link to make the record of life continuous is completely absent. The most extraordinary phenomenon is the way in which the motor power, the special senses, the intellect and the disposition all change together according as the different phases are induced.

With regard to the action of the drugs they discuss three theories:

(1) Suggestion. The fact that neither the patient nor any one else knew what drug was used, that very unexpected results were obtained, and many other circumstances militate against this hypothesis.

(2) The vibratory theory advanced by M. Vigouroux to explain the action of the magnet. They find that it is not a sufficient explanation of the phenomena to say that they are of the nature of vibrations, for everything vibrates.

(3) The theory of a radiating nerve force developed by M. Baréty of Nice in 1885, is the one to which the authors give the preference. It gives a certain amount of direction to the ideas on the subject, and hinders superstitious people from declaring the phenomena to be supernatural. M.M. Bourru and Burot attach most importance to the order of the physical signs of the

case, and hope to discover from them, by comparison with those of other cases when they arise, the law which governs phenomena, such as have been described in the case of L. V. In answer to the question why hysterical people are able to go about the world without suffering from injuries on all sides, they say that they have a natural instinct, which leads them to keep to themselves and to avoid anything that could do them an injury.

Should the subject prove interesting to readers of the *Theosophist* I shall hope to return to it, and to give in a future issue a more general account of the results obtained by the Charcot school. In the meantime I should be glad to receive through the Editor of the *Theosophist* records of psychological cases investigated by members of the Society. But let me suggest to the non-medical students of psychic science that they might with advantage take a wrinkle from the Faculty, and keep a note book and pencil by their sides during their experiments for the purpose of recording phenomena as they occur. For hearsay evidence is most unreliable and is apt to lead to grave error.

A WESTERN STUDENT.

THE RULES OF PRACTICE FOR THE STUDENT OF RAJ YOG

OR

TARTHANTHIKAVIDHIVAKYAMS.

PART III.

KNOWING that everything that comes to existence, exists, and dies, is Brahma, the student should enjoy tranquillity.

3. He should look upon himself as having become Brahma.
4. What is seen, heard, conceived, and reconciled, is Athma.
5. Understanding the spiritual goal of the life or individual monad, he must dwell at the stem of a tree.

[Here "tree" may mean a *Sansâric* tree or a real tree. Taking it to mean a *Sansâric* tree, the rule means this:—when he knows whereto he is marching, the traveller, as a reasonable being, should know the comparative advantage or disadvantage which his dwelling place has over the goal of his march. The place where he dwells is *Sansâric*. To study its merit or demerit, its utility or inutility, he must go deeper down to the very foundation of it—which is its very *stem* as compared with a tree. When by this sort of close study and application he observes the sap of inutility running and ramifying from the roots throughout the branches of this tree of *Sansâra*, he rejects it for ever; and all the more strongly and steadily clings to the other course of *Môksha* which is the goal alluded to above.

The term "tree" may also be a literal tree, beneath which it is a custom amongst sages to make *thapas* or meditation and obtain spiritual light, as Lord Buddha did under *Bo* or *Bôdhi* tree. There are some scientific reasons also connected with trees accelerating the attainment of spiritual light, the dwelling upon which reasons here is irrelevant and untimely.]

1886.]

6. He must conceive Brahma as existing in all *three* times, as one, and as a personification of happiness. [The *three* times may be :—

(a)	(1)	<i>Jāgrat</i>	Waking	} times.
	(2)	<i>Swapna</i>...	...	...	...	Dreaming
and	(3)	<i>Tushupthi</i>...	...	...	...	Sleeping
or :—							
(b)	(1)	<i>Bhūtha</i>	Past	} times.]
	(2)	<i>Bhaviṣyat</i>...	...	...	...	Future
and	(3)	<i>Varthamāna</i>...	...	...	...	Present

7. He must ever aim at his union with Brahma.

8. He that knows Brahma, whom the word *Thath* or *That* or Hermetic *Tat* indicates, will look upon the world from the standpoint of a child, a lunatic, and an obsessed person; and he will regard it as an abode of idiots and fools.

9. A Brahman must ever calmly and steadily go on reconciling the meanings of the words *Thath* and *Thwam*, meaning Brahma and self respectively, (*i. e.*, ever be seeking a resting place for the Individual Soul in the Universal Soul.)

10. He must regard everything as an unbroken and inseparable unit—Brahma.

11. He must not care for clothes, for salutations, for *Yagnas* or sacrifices, for prayers, and for flattery and abuse; he must remain as he pleases.

12. Looking upon everything as himself, he, as a *Jivanmuktha* who lives in the world most unconcernedly, must eke out his *Prārabdhic* physical life during his present birth, meanwhile ever trying to solve the metaphysical problem "*Who and what, am I?*"

[To this kind of man there is no more rebirth; for while the effects of former and old causes are being exhausted, no fresh causes are generated, and consequently there are no fresh effects, which necessitate the next physical body as the field of their operation.]

13. His sole duty must be the study of self.

14. While he is listening to Vedantha he must begin the practice of *Yôgam*.

15. Both by compression and by means of *Kundalini*, he must break open the door of Moksha and forcibly penetrate through it.

[This passage has a close application to *Hata Yôg*. There are four kinds of *Yôgas*, viz. (1) *Manthra*, (2) *Lāya*, (3) *Hata*, and (4) *Rāja*. Of these the first two, being now out of vogue, and submerged either wholly or partially in the last two, those only that are now extant are the *Hata* and *Rāja*. The last is so called because (a) it tops the list of *Yôgas*, (b) it is more easy to practice, and (c) it is less dangerous than *Hata*. *Yôga* means *union* of mind and the *object* of thought,—in short, the concentration of mind upon the selected subject. Two roads are carved out to attain this one object of concentration :—

(1). Control over mind by controlling breath with the physical disciplinary postures, &c. In one word this course is called *Hata Yôg*, which is fraught with much danger to the student unless his career is closely watched and guided by a self-experienced guru,

who is well acquainted with the nooks and corners of the dim and dreary path of Hata Yôg, infested with treacherous wild beasts.

(2) Mental cultivation with least physical labour, in consonance with the principle "Sound mind in a sound body." Practice makes perfect; and this perfected mind is strong enough to overcome all temptations and to dwell entirely upon any selected thing for any length of time, according to the will of the person. This course of practice by which one gets control over the mind is, in brief, in Vedanthic nomenclature, styled *Râja Yôg*.

But in Oriental treatises the authors frequently look upon Hata Yôg as a preliminary step to *Râja Yôg*;—if not as a preliminary step, at least as the one interdepending upon the other, as the following verse succinctly expresses:—

"*Hatam-vinâ—Râja-Yôgam.*
Râja-Yogam—Hatam-vinâ,"

which literally means "There is no *Râja Yôg* without Hata Yôg, and no Hata Yôg without *Râja Yôg*."

This is the reason why the rules of Hata Yôg gently and imperceptively creep into the rules of *Râja Yôg*, as is evidenced in the passage under review.

[In the above passage "compression" means collecting and storing up of breath forcibly and compactly in a smaller space than the gases require. This space behind and between the two eyes is what is alluded to by the word "*kundalini*"—sometimes more aptly called *Urdhwa* (or Upper) *kundalini*—in the same passage. The Vedantees allege that the compressed gases being so powerful, they burst open the lid of the compact box-like *kundalini* and rush to the upper region—*Sahâsrâram*, which is the seat of Athma. Hence that lid-covered doorway is called the "door of Moksha"—(here *of*=leading to). The breath, referred to above, includes all the five *vâyûs* which constitute life; hence it implies the whole man. And the approach of this breath at *Sahâsrâram* is the resurrection of the soul buried in the karmic *upadhis* back to the fountain source of the spiritual whole. This is the true approach of the Son to the Father, and the Father embracing the Son on the last day when both Father and Son—both in one and one in both—hold a jubilee with the Cherubim and Seraphim.]

17. A gnyâni must entrust his speech in his mind, his mind in Buddhi, Buddhi in Mahaththathwam, and Mahaththathwam in Parabrahma.

[This passage is pregnant with meaning and silently audible. The truth it inculcates can be seen and heard by those that have spiritual eyes and ears. This imparts and insists upon the first lesson of silence—"speech is silver, silence is gold," says Carlyle, the greatest epigrammatic* writer. Again the greatest sage Dakshinamoorthi's favourite method of indoctrinating his

* We believe the philosopher of Cheyne Row would have been the last man to claim the title of an epigrammatic writer. He used his pen like a sledgehammer to drive his ideas into the heads and hearts of his readers, and his rugged almost grotesque style earned the appellation of "Brutality" from the polished and epigrammatic *litterati* of France.—Ed.

1886.]

pupils was *mouna-mudra* (sometimes also called *chinmudra*),—a certain mode of practising silence. Silence collects and concentrates thoughts, while speech distracts them. Speech, which is the toy of the sportive and listless mind, being buried in mind, now bury this flitting and unsteady mind in the more intelligent and wise *Buddhi*—one of the four principles of what is ordinarily called mind: the remaining three being:—*manas*, *chiththa* and *Ahankāra*. Again bury this *Buddhi* in the (knowledge of) *Mahaththath-rām* or the great truth. Lastly, bury this great truth in *Parabrahma*, whom it points out, and towards whom it ever leads an earnest student. In brief, this passage shows the stages of march or progress of an initiated chela pursuing after the one Truth, namely, *Tat* or *Thath* or *Brahma*. He must first control his speech, then his mind, then his *Buddhi*, and then thereby know the great truth, and recognise it as the Universal *Brahma*, the one Life, the inconceivable and the unknowable long-sought for something.]

B. P. NARASIMMAH, B. A., F. T. S.

SOWING AND REAPING.

CHAPTER I.

The Mystic.

“THE teaching is hard to understand, Master,” I said to my venerated Brahmin preceptor. “If desire for an object forges a fresh link in the chain of material bondage in which the soul is held, it is obvious that, as no action can take place otherwise than in consequence of desire of some sort—some want demanding fulfilment—the student of the Spiritual Science would have to become a St. Simon Stylites. Where, then, is there room for the performance of duty?”

“It is true, my son,” replied the Master, “there is a cessation of action for the liberated soul, whether embodied or disembodied; but forcible repression of activity is not the rest of the beatified soul. Truth cannot be obtained by pretence. It does not avail to shut your eyes and say you are liberated if you are really not so. Constant repetition of the name of medicine does not cure disease, says Sankara. It is not for you to say “I shall be inactive,” but when your soul awakes there will be no action for you. That rest which is emancipation is as independent of your will as is the sensation of heat when fire is near. You can approach the fire or go away from it according to choice, but you cannot help being affected by the heat when you are near its source. If you are hot you are not cooled by merely saying that you are cool. Again, a determination to be inactive, on the face of it, shows that the unity of being, the Supreme Spirit, has not been realized. There is no determination necessary to bring into existence that which already exists.”

“But, master, deign to explain how Buddha worked on for forty years after his liberation.”

“Ah, my son, it is a great mystery which you will not comprehend. I believe you are now satisfied that the root of false faith and doubt is not intellectual but moral deficiency. So long as there

is the slightest trace of personal desire in you the Law of Karma will govern your evolution, you will enjoy the fruit of the good that you do, and suffer for your evil acts. When spiritual knowledge extinguishes all personal desire and removes the individual from the operation of Karma, then only can the purified soul comprehend the nature of those who are liberated while in the flesh. Those who have attained this condition of freedom from Karma are alone entitled to admission into our Brotherhood."

"But how does one get beyond Karma?"

"As I have said, by a natural elimination of all personal desire."

"Then, on the instant I renounce my personality, renounce all self-seated desire, Master, then bid me follow you to the home of rest and leave this world of passion behind."

"Ah, my son," said the Brahman ascetic smiling, "you can no more renounce your personality in that way than you can renounce the colour of your skin. Cessation of karma comes only from the excess of good karma. Remember what is said in the *Bhagavad Gita*:—It is better to perish in the performance of one's own duty; the performance of another's duty is attended with danger. Seek not to leave the life that is yours till it drops from you of itself. The vow that you were taking has really to be taken in silence by your soul when it is temporarily freed from your body. Practice the seven virtues, rectitude, gentleness, modesty, devotion to truth, patience, sympathy and right knowledge, and if your soul attains the required purity, you will find me ready to receive you this day twelve-month. But it is right that you should not be kept in ignorance of what ensues when the mysterious vow is taken. You will cease to acquire new karma, but the old karma will have to exhaust itself. The wheel will continue to move even after the potter's hand has ceased to turn it. The causes, previously generated by you, which in the ordinary course of nature would take a number of incarnations to work themselves off, will be crowded into a very short space of time, and your whole being will suffer a convulsion from which nothing will save you but unselfishness and determination of will. Think of this and beware while there yet is time. But if this day twelve-month finds you as resolute as you are now, you shall have permission to try your footsteps on the path that leads to the higher life. But I give you the warning, the path is rugged and steep. I have no right to interfere with the birthright liberties of a human being; you can but obey your karma, the behests of your soul in other incarnations, the ancestors of the present. Now, farewell. Remember this day twelve-month."

With these words the Brahman departed; he always came in and went out like a spirit that will not be commanded. In those days I was but a beginner in the mysticism of the East, and did not know how often I conversed with my Brahman instructor in the flesh, and how often the impression in my mind was produced by an occult process.

It was only a year before the conversation recorded above that I had first met my instructor. In course of a holiday in the North-Western Provinces of India, I came to the sacred city of Benares. One evening I went to see the *pujah* (worship)

1886]

SOWING AND REAPING.

519

at one of the temples. Of course being an Englishman I could not be allowed inside the temple. But I was recommended to the principal priest by one of my Hindu friends, and thus had a position of advantage given me, which afforded a good view of the motley crowd, collected before the temple in the evening, and at the same time protected me from the deafening noise of the temple music. The scene that is daily enacted before the temples in Benares is one impossible to describe properly. A gigantic wave of human faces sweeps the temple as far as the eye can reach. Old men, supporting their tottering frames on knotted bamboo sticks, and women, who will not on any other occasion venture out of the seclusion which the custom of the East imposes upon them, are to be found there, dressed in the picturesque manner so peculiar to the country. Men belonging to all the different nationalities that inhabit India congregate promiscuously before those celebrated shrines. And high above the rest can be seen the heads of children occupying an elevated position on the shoulders of their elders. The levelling tendencies of these temple-gatherings are beyond admiration, and would delight the heart of the most ardent champion of *égalité*, for all distinction of rank and caste are completely suspended in the presence of the Hindu gods. The proudest Zemindar from Bengal, the richest bankers from the North-west mingle freely with the poor outcast who has been obliged to leave his home and take refuge among the temples of the sacred city. It must be remembered that all social outcasts, male and female, find their last refuge in Benares and swell the loud shout in the praise of the gods, which resounds before the temples morning and evening.

I took my stand before the evening service had begun, while the air was yet tremulous with the musical chantings of the Vedas—a task in which a large number of Brahmans are engaged at Benares at sunrise and sundown. As soon as the evening was announced with the lighting of lamps and the blowing of conches, the din of music from myriads of gongs and cymbals and kettle-drums filled the air and mingled with the shrill notes of the Indian fife. All through the evening this music, interblended with shoutings, continued, with short intervals for the priests to perform the service. When the ceremonies came to an end, I made the customary presents to the various grades of the priesthood, and thanked them for their kindness to a stranger like myself. It was pretty late in the night for India, and even the most experienced eye can with the greatest difficulty find a clue to the narrow mazes of the streets of Benares. The priests offered a guide to conduct me to Shikrol. But as I was quite certain of my way and did not believe in the power of the *budmashes* (ruffians) with whom they said the city was infested, I declined the offer and urged on my horse. I had not been ten minutes on the way when a thick stick came flying through the darkness and hit my horse's foreleg; poor Sikander stumbled down completely lamed. Before I had time to extricate myself from the fallen animal I was struck down from behind; a big wave of pain drowned me. I can remember nothing more until I found myself standing before

a rude Indian hut on the top of a hill. It was very cold; the snow lay upon the ground. I had travelled far and was weary, footsore and starving with cold. I knocked at the door faintly; the door was opened, and I discovered three Hindu ascetics sitting by a blazing fire. One of them advanced and offered me their simple hospitality, but the strange perfume which pervaded the atmosphere like a strain of joy refreshed me completely and left no desire for food. I stood in the midst of the three inmates of the house. One was venerable and old, and the other two were quite young, and from the veneration they paid to the old man seemed to be his pupils or servants. On approaching the fire a strange feeling seized me. All the experiences of my life were suddenly blotted out, leaving my self-conscious identity perfectly bare. I knew only this, that I was I—without body or thought. Then came a curious sensation, which defies all description, of being gradually absorbed in another personality which was different from myself and yet was myself. A momentary unconsciousness overcame me and then I found I was the young Hindu ascetic who sat nearest to the old man. In a moment I seemed to comprehend all. In the two ascetics I found a master and a brother-student. The universe of ideas that crowded into me then I cannot reproduce or distinctly remember. The master welcomed me, he said, after my long exile, and gave me his blessings. How long I was there I cannot tell, but gradually my normal personality was restored to me, and I seemed to be caught up in the vortex of a huge cyclone and swept away from the scene. Another moment of unconsciousness, and I found myself, Hugh St. Clair, of the firm of Godfrey & Co., Bombay, lying on a mat spread upon the earthen floor of an Indian hut. The place was perfectly dark, but for the dim light of a primitive earthenware lamp, that flickered in a corner of this strange room. I was completely bewildered, and took the whole thing for a dream. To awaken myself I screamed aloud. A strange Hindu came in, and asked me what I wanted. My first impulse was to treat this apparition as a part of the imagery of the dream, but soon no doubt was left in my mind as to the reality of my surroundings. After a few moments' pause I said in Hindustani:—

“I want to know who you are and where I am?”

“That is easily answered,” replied the Hindu. “I am the servant of Punditji, who is the owner of this cottage.”

All my further inquiries were met by the reply that the Punditji would be there himself very soon and would tell me all I wanted to know. In perplexity I tried to get up and find out matters for myself; but was surprised to find I was too weak. Unmindful of the prohibitions of the Hindu I sat up, but my head grew giddy and I fell back completely exhausted. I must have slept for a long time, for when I awoke day-light was pouring into the room through the crevices of the fragile walls. The first object that greeted my eyes on awakening was a miserable looking Brahman, whom I at once recognized as having played a part in my strange vision. He put his hand on my head, and a peculiar soothing influence spread over me.

1886.]

SOWING AND REAPING.

521

"Well, what does the Saheb want to know?" said the strange man, smiling gently.

"Do not be alarmed," he continued on hearing my inquiries, "you have been very seriously ill. A murderous attack was made upon you, as you remember, by a gang of ruffians at Benares. They took you for dead, and after rifling your pockets threw your body into the river. You floated on the rapid stream until you came to where I was taking my midnight bath, and finding life not completely extinct in you I brought you to my cottage, where you have lain unconscious for three days and nights. I did not inform any of your countrymen about you, for they would have certainly caused your death by insisting upon your immediate removal, and, may be would have hanged me as your murderer. But you are well now and can leave whenever you like."

The Brahman ascetic, whose acquaintance I thus made, and whom I shall have to mention very frequently in course of the ensuing narrative, has been to me more than a father. I have met him in different places and under various circumstances. He has opened my eye to the sun of truth, which the sensuality and materialism of our age has completely eclipsed. He has shown to me that the highest spiritual culture of our race is to be found underneath the apparent absurdities of the popular Brahmanical faith, and indeed let me add, as he himself as often insisted, underneath the popular religious superstition of every age and every country. But I must stop; I am not to be the philosopher; my vocation is more humble. I am but the scribe.

CHAPTER II.

The Psychic Pledge.

TWELVE months had passed, and on a fine November morning I found myself in a little wood, some miles away from the city of Jubbulpore, in Central India. Deep laden with thought I made my way along a narrow path, almost hidden from view by a luxuriant growth of tiger-grass, which in some places rose higher than my head. After about an hour of such toilsome procedure I came to an open space near the foot of a hill, from which it was separated by a small stream. On the opposite side of the stream I saw a Hindu youth standing. He was tall and handsome with the pure brown complexion of a Brahman; his dress and general appearance also indicated his caste. On seeing me approach he took up a stone, tied to it something white, which I could not properly distinguish, and threw it towards me. Picking it up I found a short note from my Brahman Master ordering me to place myself under the guidance of the youth, who was one of his pupils, and who would bring me to him. I saluted the young mystic in the Indian fashion and put the note in my pocket. He returned my salute and pointed to a rude make-shift of a bridge further down the stream by which I crossed. I shall not describe what took place on the way. In about two hours' time I was brought to a kind of subterranean tunnel, the mouth of which is hidden among the ruins of an ancient temple, whose

origin, whether Brahmanical or Buddhistic, archæologists have not yet been able to decide. The tunnel became wider as we proceeded, till we came to what seemed to be a large temple-library. Here the young Indian left me, telling me that the Master would be there in a few minutes and in the meantime I might amuse myself by looking over the quaint manuscripts which lay on sandalwood shelves, nicely arranged and wrapped up in yellow silken cloth. Not far from where I was I saw a manuscript on a small tripod. It seemed to be one of very great importance, judging from the richness of the cloth in which it was enfolded and the delicate workmanship of the designs on the cloth. I looked at it attentively and was advancing towards it, when it seemed to move. In surprise I looked at it again more steadily this time and found the spot it had previously occupied empty. The packet was near my hand. I carefully undid the cloth and opened the clasps which fastened the carved wooden cover of the book. The writing was all in curious hieroglyphics, but strange as it may seem, when my eyes met them they yielded a meaning in English. I read on :—

There is a little hamlet at the foot of the Ramgiri hills on the right bank of the little stream that flows in its pebbly bed among the mountain reeds and wild bamboos. Like all its sister rivulets the Vetravati carries its tribute of pure crystalline water to the mighty Ganges through many a peaceful village and long stretches of meadow, to which it gives fertility. The rapid current of the Vetravati despite the smallness of the rill was strong enough to turn back the fleetest of the antelopes that grazed on its banks from crossing its waters. Especially during the rains none but the most expert swimmers would venture to ford it in the few places where it was fordable. The simple villagers, who dwelt on its banks in the part of the country we are concerned with, resorted to the primitive mode of crossing the river, supported by large earthenware jars inverted in the water and carried along by the force of the current. It was customary with the village youth to try the strength of their limbs by crossing the stream in defiance of the current. There was a neat little cottage in this hamlet, embosomed, by hills and woods, whose shadow played among the ripples which the evening breeze raised on the breast of the Vetravati, to the delight of the merry children who sat on the grassy bank with their little feet touching the water. The owner of the cottage was a pious Brahman, the priest of the village temple. Two out of these three children, Subbadra and Sumati were the son and daughter of the old Brahman; the third, Amara, was an orphan boy, whom a dear friend and fellow-student had left to his care. Time rolled on, and Subbadra and Amara grew to be strong and healthy boys, and Sumati became known as the *champaka* flower of the village. When the Brahman died, Subbadra, a youth of seventeen, succeeded his father in the priesthood of the temple. Amara even at that early age was greatly distinguished in his own village and the neighbourhood as an acute logician, possessing an extraordinary knowledge of the *Shastras*. Sumati had the same educational advantages as Subbadra and Amara, but her taste had led her

1886.]

to study the great epics, the poets and the puranas, rather than the purely philosophical and controversial writings in which the two youths delighted. The common intellectual occupation of the little family was to hear Sumati read out of the *Mahabharata* to her two brothers (for Amara was always looked upon in this light) after the evening service at the temple was over. Sumati on many occasions tried to interest her audience in the poetry of Kalidasa, but in vain. As soon as the divine enchantment of Kalidasa's muse would light upon her soul, giving the feeling and richness of Saraswati's harp to her tones, the young men would be found drifting into a consideration of the merits of Vijnan Bhikshu's controversy with the latter day Vedantins. Despite this slight divergence of taste the little family lived in harmony which is rarely to be seen except among the wild haunts of simplicity. One day the youths went to a neighbouring village to hear the discourse of a holy man who had stopped in the village on his way to Southern India. They were perfectly delighted with the natural eloquence with which the ascetic expounded the most difficult points in the scriptures, and the great wisdom which he showed in the counsels given to those who sought his advice either in worldly matters or in those affecting spiritual well-being. Towards evening when the holy man gave his blessings to the assembled multitude and rose to depart on his journey, the youths followed him at a short distance until he was free from the crowd; then prostrating themselves before him, begged to be accepted as his pupils and allowed to accompany him in his pilgrimage. He blessed them by laying his hands upon their heads and described to them the great hardship of the life they wanted to adopt. But they were willing to undergo any hardship for the great good fortune of being near him and listening to his wise teachings. Seeing them so resolute he pointed out the injustice of leaving behind their "little sister," as Sumati was called from her very childhood by the two young men. They were surprised beyond measure and with joined palms asked:—

"How, dost thou know her, lord?"

"Never mind," said the holy man, "We shall meet again."

The youths did not venture to say anything more. They saluted him humbly and turned on their way.

The short-lived twilight was over and the great shadows of a moonless night covered the frightened face of the earth. The sullen thunder boomed athwart the sky, presaging a deluge of rain. The friends were disturbed in their meditations by the prospects of the approaching cataclysm, but not before each had concluded that Sumati was the partition that separated them from the higher life of the soul for which they craved. Subbadra thought his previous karma would tie him to the world, their baby world, only so long as Sumati remained unmarried, which he hoped would not be long. Amara decided with his usual promptitude that he must give Sumati a course of lectures in the philosophy of Kapila and cure her of all attachment to a settled home-life and then they all three would be able to seek the higher life, each according to their karma. Indra hurled a thousand thunders at once and the

shattered clouds wept their lives away in rain. The friends quickened their steps and soon reached the banks of the Vetravati. Like a warm welcome the lamp sent out its lines of light from their cottage, from which the Vetravati like a little fury separated them. Experts in swimming from their childhood the young men plunged into the water without a moment's hesitation. The river nymphs resented this irreverent intrusion upon their wild gambols and opposed the passage of the swimmers with a frantic cruelty which they did not expect. Amara had crossed the middle of the stream when he heard Subbadra gasping out—“Amara, I am drowned.” The sound of his friend's voice endowed Amara with the strength of a mad elephant. Turning back he grasped the unresisting frame of Subbadra by the waist, and putting his whole soul in the struggle dragged him ashore. Faint with the exertion Amara sank exhausted by the side of the almost lifeless form of his friend. They would both have died had not Sumati's anxiety quickened her perceptions to hear above the watery tumult the struggle for life.

Months passed, and autumn arrived. The rain clouds were chased across the sea; only the thin mica layers in the sky built fairy castles in the light of the moon, which rose behind the almond grove protecting the little cottage on the Vetravati. Subbadra had gone to the village landlord to settle some questions relating to the temple dues. Sumati and Amara were sitting outside the little cottage under a *vacula* tree, whose wide spread branches formed a sylvan dome. Sumati was reading the *Ratnavali*. She raised her head, disturbing the playful moon beams among her hair and repeated:—

“When the heart's love is set on one unattainable the only refuge, my friend, is death.”

Amara was disturbed in the midst of his Vedantic speculations as to the right estimation of the dualistic heresies of Madhvacharya.

“Brother Amara,” said Sumati, “what is the purpose of life? Why should we be at all?” A shade of sadness flitted across her face as she spoke.

“If you mean by purpose of life its end, the question is illegitimate; because it cannot be proved that a personal Creator made us. We can only tell what is. The purpose of life in that view is the liberation of the soul by realizing the illusive character of our present existence.”

“What is the good of that knowledge, if it only shows us that all is vain. Look at that cloud maiden, listening entranced to the rhythmic movement of the moon beam. What good is there to know that it is illusion, that it will die. If happiness is the law of life, your knowledge is the greatest enemy of life. It would blast all the flowers in my garden, as it would wither up all the flowers in my heart.”

“Ah, my little sister,” said Amara, “you make no difference between the life of sense and life of soul. I will explain to you the difference between the happiness arising from sensuous contact with objects and that supreme bliss which is the soul.”

1886.]

SOWING AND REAPING.

525

"I shall listen to you another time, my brother, but let my thought find a tongue now. The only knowledge that brings happiness is to know that which you love. I ask of the cluster of tuberoses there, inclining towards one another in love. How much would their happiness increase if one could feel the fragrant song that sleeps in another's heart."

"I told you, my sister, long ago that no good would come from those facts, the slaves of illusion, to whom your mind is devoted. Sāyanāchārya says, nothing is more dangerous to the searchers after truth than the cultivation of poetry and the arts."

"Yet you have told me that in the Vedas they say that the universe is born of the supreme poet. In *Bhagavad gita* I know Krishna speaks of the sun-colored one beyond the darkness as the ancient poet. Now, my brother, I think that the philosophers you study never studied the book of nature, and found nothing but cold ashes in their own hearts, from which the life was crushed out by a foolish and unjust punishment of nature."

"You forget that the passional activity of the mind is the true cause of bondage, and the nature you speak of has no existence otherwise than through ignorance and passion."

"I do not forget that the philosophers say so. But see what the great God Siva himself did. He roamed among places of executions and cremation in search of the knowledge of life and death, but in vain. No happiness came to him until the daughter of the Himavat was united to him. Do you not see the great wisdom in this?"

"The fables of the Puranas are not to be literally understood," said Amara.

"I prefer to understand them so. But, my brother, is there nothing in the world that you wish were not an illusion? Is there nothing that can give a bloom to your soul which philosophy will never do?"

"There is no gift in the power of Brahma which is more precious than knowledge."

"Do you not think, Amara, that you may be searching for wisdom like Siva among the ashes of the dead and find it like him in the devoted affection of a woman?"

"This is blasphemy against truth," said Amara starting to his feet horror-struck. He looked at Sumati in bewilderment. Strings of pearly tears were running down her cheeks.

"My sister, spurn this contemptible weakness of the heart and, as Krishna says to Arjuna, 'meditate on me and fight on.' Krishna you know is the supreme spirit, the Atma."

Sumati sobbed aloud and fell at the feet of Amara.

"My brother," she said, "for me there is no life but in you. Nay, seek not to stop me, I shall speak to-night. I have been silent too long. I see in the moon but the smile on your face. I feel in the fragrance of flowers but the joy of your presence. The murmur of leaves is but the faint echo of the magic of your voice. I am not myself. I am in all nature, and all nature is but you. All that I love is but the reflection of you. You are, embodied love."

"Cease, Sumati, cease," cried Amara, "you have committed a great sin. The bonds of ignorance have been driven closer to your soul. I shall leave this place instantly to uproot the evil tendency in your heart. Never shall you look upon my face again."

"Go, I will not complain again," said Sumati. "My life is bound up in you, and will follow its natural course when you go. But say not that my heart is evil. There is more life and love in nature than your philosophy can comprehend."

Sumati went inside the cottage.

Amara collected all his books together and threw them into the clear stream of the Vetravati. This was his renunciation; he had nothing else to renounce. He watched the rolls and palm-leaf manuscripts slowly disappearing from view, and then the last of his beloved treasures passed out of sight. Amara turned his face away from the house of his childhood, and quitted it for ever.

At daybreak Subbadra returned home. He had met Amara on the way and had learned all that had transpired. He hurried home with the desire of consulting the Code of Manu to prescribe a suitable penance to his sister for her weakness of heart. But alas! when he came home the unfortunate girl was beyond the reach of penance and prayer. There on the bank of the Vetravati Sumati lay dead like an up-rooted creeper.

"She has added suicide to love," fiercely muttered Subbadra at the sight of her body. "I shall not pollute myself by performing her sepulture."

Unmoved by tear or sigh Subbadra stood gazing on the body of his sister, and then suddenly averting his stony stare he turned his back upon his mother's child and with prideful deliberation walked away. The golden flower lay withering in the dust.

Seven years after the incidents above narrated Subbadra and Amara were living with the sage who had promised to meet them again, in a wood at no great distance from the city of Srinagar, in Cashmere. They had renounced the world before they were admitted into the Brahmachari order by the holy man and had taken the vow of celibacy, mendicancy and houselessness. For seven years they had sedulously lived the life of the soul and suppressed the life of the senses. But still they found that their souls had not attained the purity of those who are emancipated while in the flesh. Humbly they inquired of their venerated preceptor the cause of the impediment in their path. "My sons," replied the holy man, "a great crime is on your souls, which cannot be expiated otherwise than in a new incarnation. But let karma work itself out by its own law."

"Remember, the law of karma no one will fully comprehend until the soul has absorbed the sense completely. But the record of this life will be shown you in the next. Your earnest devotion to truth has deserved it. You have acquired the right, and the great law will yield to you the secrets of this life when you reappear on the earth. But the earlier chapters of the book will remain blank to your eyes yet. You will see the workings of

1886.]

SOWING AND REAPING.

527

nature in your own lives and in the life of another. The rest seek not to know now."

A haze came over my eyes for a moment ; when I looked again the book lay in its old place, and I found the Master standing before me smiling.

"So, you have made the choice," said he. "Remember all you have read in the Book of Karma and obey the law. May peace be with you, my son !"

The mystic disappeared. I stood in bewilderment. I, Hugh St Clair, the son of an English clergyman, the pupil of a Brahman mystic, studying the Book of Karma to shape my present life by the light of what had gone before. But all seemed meaningless. What relation had the Indian idyll in the strange volume to my life ?

"You will see said the Brahman youth, my guide of the morning, who had entered the library unnoticed.

"Is this in answer to my unexpressed thought ?" I inquired.

"You will know in time," was the only reply I could get from the reticent Brahman, who reminded me that the time for departure had arrived.

I left the strange place in his company.

M. M. C.

(To be continued.)

WISDOM OR POWER, WHICH ?

IN the descent of spirit into matter three facts are to be considered : 1st, The perfection or refining of matter to a condition of proper receptivity ; 2nd, The mode of rehabilitation of such matter for the purpose of spirit possession ; and 3rd, Some of the spirit qualities which seem to inhere under all circumstances.

It cannot be supposed that the Spirit of the Divine, the Supreme Intelligence of the Astral light and life, or any part of it, is forced to enter into the body of animal or plant just emerging from protoplasm. It is not consistent with Infinite Wisdom that such servitude should be necessary. But through all the rounds of primary life is evolved a more and more perfected vitality. Each succession, developing essentials, receives, renews and increases all that is worthy to be retained, even as the clay, shaped by the cunning of the potter, passes first through the hands of toiling slaves, in its passage from its earth-bound bed to the table of the skilled workman, where that which has been properly kneaded and tempered by brute force, guided only by the law of dominance, assumes, at last, shapes of beauty and exquisite finish. Thus, the act of living in any stage of development begets vitality ; and from the vital force come the elements, which through the struggles of long continued discipline, develop the finest material for the construction of the living temples, intended for the indwelling of that fragment of the Divine Essence, which is about to descend into matter. Out of this refined substance, the spirit is able to cover its nakedness with a protecting shield, before being clothed with the grosser and grossest material of the purely physical. To illustrate this, suppose a

fine jewel to be carefully wrapped in soft wool, or yielding tissue, before being encased in its outside protecting box of wood, iron or bronze. It is thus guarded providently, against even the debasement of that which is its own protection. In like manner is the spirit protected by its wrapping of vitality, from abrasion against the roughness of its own personal environment. This will explain why persons of feeble vitality are more easily hurt, crushed and bruised, in their inmost souls, than those in whom vitality is more redolent.

The spirit thus clothed, may forget, under circumstances which are the necessary outgrowth of the Law of Creative Thought, its first ecstatic estate. As the cycles of eternity register their completion on the dial plates of the Universe, it may fail to remember the incidents of previous lives. But, as the needle swings always to the pole, so the soul of man is always drawn toward the Unseen. In all ages, and under all conditions, both of mentality and physical fierceness or grossness, this intangible something, this unchangeable emotion impels every race, savage or civilized, upon the earth, to acknowledge some power outside of themselves. Thus, involuntarily, they demonstrate the connection between themselves and the Infinite—the Universal Soul.

This is the corner stone of all desire for the knowledge of the Occult; for a sip of the nectar of the Gods, for the hunger and thirst after that which comes only through the entire subjection and self-abnegation of physical and personal sense, a victory which brings to the conqueror the choice between Wisdom and Power.

Men, almost without exception, desire both the Wisdom and Power of a God. Although they may desire it, they may be perfectly inert in trying to attain, or they may by intensity of purpose, take that by violence, which is spread equally before all men. If the former class could possess without exertion, then their portion would be the most abundant of all; but they are overpowered by the heat, and the length of the way is past their endurance—so that which might be possible for them, is never possessed by them. Thus the adept record, in parable, tells of a whole people, who, for refusing what was offered them, were turned back into the desert of their own imaginings, and failed to attain for themselves that which was given to their children.

Again, if there were offered, even to those who have made considerable advance in the knowledge of the Occult, one of two things, either the Wisdom or the Power of God, there are very, *very* few, who would not put the power before the wisdom. Neither would they stop to consider, that power in the hands of one without wisdom, or in plain language in the hands of a fool, could but end in the destruction of him who should try to use it. The ancient adepts taught this truth, when they said that Phæthon extorted from his father Apollo the privilege of driving the horses of the chariot of the sun for a single day. The result was the death of the charioteer, and well-nigh the destruction of the whole earth. This is but the story of that which would happen to all, who desire and seek power first, and

1886.]

WISDOM OR POWER, WHICH?

529

then wisdom. In the height of insane folly they fail to remember that power is the eldest son of wisdom. Whoso is wise hath power.

Whoever is content to receive power as the result of wisdom, will, from the first, know the full extent of that which may be given him, in all its forceful conditions, and can protect himself from the effects of grasping the sharp edge of the unsheathed blade in his naked hands; or from using the same indiscriminately on friend or foe. To few are granted wisdom, and to a less number comes power. They who desire both, as the result of lawful progress, and are willing in the pursuit of their object, to devote years of their lives to the attainment of Divine Wisdom, will so negate themselves and their own desires, that when the vast doors of the great temple of Isis do swing open on golden hinges and the powers of the limitless are to them free and at hand, they will desire first, wisdom, and the addition of power will be only secondary in their estimation.

In advancing toward the understanding of the Universe, we are never to try to bring down the Infinite to the plane of our finite comprehension, because the effort so made, belittles, in the mind of the finite, the Infinite expression, even as the shadow of man passing through the glasses of the optician is reduced in size and misplaced. When we perceive God only as a personal individual, our respect for Him will become simply the respect and admiration of one man for a superior man. If we recognize Him as the *Anima mundi*, Infinite and boundless; if the soul loses its selfish consciousness, in attempted contemplation of the soul of the Universe: then, that which stands to us for the Infinite, becomes both incomprehensible and beyond the mortal power of reason. This then is something to be reached for, always, and never, *no, never*, in all the cycling eons, to become a perfect knowledge; for the part can, in no sense, equal the whole. It is not necessary that we should try either to explain or to comprehend the Occult in all its wondrous manifestations. When treading on holy ground, let us take our shoes from off our feet, and let our mouths and hearts keep silence, as we do reverence in the unspoken language of the soul. It is sufficient that this which the outer cannot comprehend, is recognized and understood in all its infinitude of being by the interior vision of those whom persistence in seeking rightly, hath illuminated.

In the contemplation of the Infinite and Supreme, the soul of man should always strive to rise higher and higher, as the eagle, soaring in the sunlight, rises constantly, in proportion to his strength and breadth of wing. But there can never come to us the slightest certain expectation of attaining equality.

With this understanding, let us send our souls forth over the invisible seas, like birds trying their pinions. So shall our wisdom be increased, our powers strengthened, and our resulting knowledge deepened and broadened, until it shall indeed become "a well of living water, from which, if a man drink, he shall never thirst."

Thus they who seek Wisdom for Wisdom's sake, shall find it; and finding it, shall come into the knowledge of the power, in which and through which the higher Wisdom is made possible.

W. P. PHELON, M. D.

(Read before Chicago Branch T. S. February 28, 1886.)

THE FRAVASHIS.

IN the foregoing articles, we have seen that Ahura Mazd is the Divine Spirit or Spirit manifest. Conceive the First Principle to be Being unmanifest, Spirit unmanifest, Light invisible, Intelligence or Consciousness quiescent, and Ahura Mazd is respectively, Being manifest, Spirit manifest, Light visible, Intelligence or Consciousness active. He is the source and principle of all existence and He is, consequently, the Cause of all, the Creator, the Manifestor.

Ahura Mazd is the Universal Mind, the Absolute Consciousness. The principles evolving out of the Universal Mind are ideas. These are the Fravashis of the Zoroastrians and the Ideas of the Platonists. Call Ahura Mazd the Divine Being or the Divine Spirit (manifest), and the Fravashis and the Ideas are beings and souls* respectively. In like manner, they are the rays of the Divine Light, the individual Intelligences, the individual Consciousness. But there are Fravashis and Fravashis, Ideas and Ideas, Souls and Souls, and so forth.

"But first in order the better to comprehend the procession of Spirit, it should be explained that life may be represented by a triangle, at the apex of which is God. Of this triangle, the two sides are formed by two streams, the one flowing outwards, the other upwards. The base may be taken to represent the material plane. Thus from God proceed the gods, the Elohim, divine powers, who are the active agents of creation. From the gods proceed all the hierarchy of heaven, with the various orders from the highest to the lowest. And the lowest are the orders of the genii, or guardian angels. These rest on the astral plane, but do not enter it. The other side of the triangle is the continuation of the base. And herein is the significance alike of the pyramid and of the obelisk. The pyramid represents the triangle of life, fourfold and resting on the earth. The obelisk, the summit only of which is pyramidal, represents a continuation of the base, and is covered with sculptured forms of animal life. For, of this base of the triangle of life, the continuation contains the lowest expressions of life, the first expressions of incarnation, and the stream which, unlike the first, flows inwards and upwards. The side of the triangle represented by this stream, culminates in the Christ, and empties itself into pure spirit, which is God. There are, consequently, spirits which by

* These should not be confounded with the term souls as generally used by us. The word here means the Divine principles immediately and directly emanating from the Divine source.

1886.]

THE FRAVASHIS.

531

their natures never have been and never can be incarnate; and there are others which reach their perfection through incarnation. And the genii, dæmons, or guardian angels, have nothing in common with the astrals, but are altogether different and superior in kind. Standing as they do, within the celestial sphere, their function is to lift man from below to their own high region, which properly is also his."—(*The Perfect Way.*)

In other words, nature works, as if it were, in spiral circles, and according to the laws of evolution. The individual emanations from the universal source, after passing through the various modes of substance, return to their original source but enriched with experience. There are individual emanations, however, which do not enter the material plane (or rather which are not in need of material bodies), but remain in the celestial plane, and these individualities are celestial Fravashis, comprising various orders of higher beings, known generally as gods, principalities, powers, archangels, angels, dæmons, genii, or guardian angels, &c. But the rest, which we may, in one sense, regard as being the farthest from the divine source (or rather which cannot do without material bodies) enter the material plane, and before returning to the source, pass through various stages of substance, which stages, as we have already said, are, according to Zoroastrianism, six (*viz.*, ethereal elements, watery elements, earthly elements, vegetable kingdom, animal kingdom and human kingdom.) The descent of these Fravashis, into the material plane or the taking of material bodies by Fravashis, is, considered collectively and universally, the descent of spirit into matter, or the spirit manifesting itself in the material or phenomenal form or appearance. The following quotation from the Bundais, well illustrates the object, for the accomplishment of which, Ahura Mazda exhorts the Fravashis to descend into the material world.

"Ahura-Mazda deliberated with the consciousness (bod) and guardian spirits (fravashis) of men and the omniscient wisdom brought forward among men spoke thus: 'Which seems to you the more advantageous, when I shall present you to the world? *that* you shall contend in a bodily form with the fiend (drug) and the fiend shall perish, and in the end I *shall* have you prepared again perfect and immortal, and in the end give you back to the world, *and* you *will* be wholly immortal, undecaying and undisturbed; or *that* it be always necessary to provide you protection from the destroyer?'

"Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world on account of the evil *that* comes upon them, in the world, from the fiend (drug) Ahriman and *their* becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the further existence for ever and everlasting."

It will have been seen from what we have stated, that Fravashis are divine principles or beings, emanating from the Divine Spirit, which is God, and can, therefore, be nothing but god-like or gods.

All the individualities on the celestial plane are Fravashis or Ideas. Nothing material or phenomenal can there exist. Those Fravashis or Ideas or Souls, that pass through the evolutionary stages of substance, though originally Fravashis, are not recognized as such, until they have arrived in the stage of Humanity,* and hence, Fravashis are, in one sense, the divine principles in human beings (as they are in reality the spiritual counterparts of everything phenomenal), though these are not, again, the same as the Fravashis of the celestial plane. To be one of the individualities of this high and divine order, a still higher stage must be arrived at by human beings. To be a Fravashi of the celestial plane, is equivalent to becoming transformed into an angel or a higher being, and this state is capable of attainment by all human beings, who act in conformity with the precepts of the Zoroastrian religion.

The celestial Fravashis are great benevolent powers, working always for ultimate good and those men who attain perfection, or who have rendered themselves capable of subsisting above the phenomenal plane, become possessed of similar capacities. The Fravashis are said to frequent places that are pure, and to love to associate with, and to live in the minds of, the pure and the god-loving. They come to one's assistance when invoked, to guard one against evil passions and evil spirits, and to further other pure objects and purposes. This view is to be found in the following quotation from the Farvardin Yast of the Zend Avesta.

“If, O holy Zarathustra, there come before thee on the ways in the corporeal world, fearful terrors, fearful events, if they come for the frightening of bodies, then shalt thou recite these words, utter these prayers, the victorious, O Zarathustra :

“The good strong holy Fravashis of the pure, I praise, I invoke, I make my own, I offer to them ; the Fravashis of the dwellings, of the clans, of the confederacies, of the regions, the Zarathustrian ; those which are amongst those now living, which are amongst the former living, which are among those about to live hereafter, of the pure, all (Fravashis) of all regions, the friendly, the kindred regions.

“Which support the heaven, which support the water, which support the earth, which support the cow, which support the children in the mothers, so that they do not die, till Vidhotus is brought hither, there collect themselves richly in them, bones, colors, sinews, increase of feet, and organs of generation.

“Which endure much, which are above all strong, high of themselves, high on chariots, above all mighty, above all powerful, which are strong in blessings, strong in victory, in fight.

“The givers of victory to the implorers, the givers of favor to the marksmen, the givers of health to the working, the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

* Otherwise expressed, the divine principles are not developed as such, or sufficiently divested of material envelope, to deserve their original name until their arrival at the human stage.

1886.]

“Who go most thither where pure men are, who most keep purity in mind where they are most honored, where the pure is contented, where the pure is not plagued.

“Through whose brightness and majesty goes the sun his path, through whose brightness and majesty goes the moon her path, through whose brightness and majesty go the stars their path.”

A similar view is contained in the following quotation from the writings of Plotinus:—

“Individual souls, therefore, that use an intellectual organon in a conversion to their original, and have a power to benefit inferior natures—just as light emanates from the sun and unenvyingly imparts its illuminations—will be free from care and sorrow while they abide with the Universal Soul in the Intelligible World. Moreover, in the celestial region they aid the Universal Soul in governing (the World), as if they were other kings associating with the Ruler of all things and becoming his colleagues—neither he nor they descending from their regal abodes. However, when souls pass from the Universal Soul to a partial condition, and become as individuals, as if weary of dwelling with another, then each one concerns itself with its own particular affairs. When, therefore, any individual soul acts separately and for itself for any length of time, flying from the whole and revolting from it by a certain factitious difference, incapable of beholding an intelligible nature through having become a part, *then* it becomes solitary, impotent, and distracted with cares—since now it looks to a part, and being divulged from the universal, attaches itself to one particular nature, avoiding everything else. Hence coming hither and converting itself to that which is partial, and being spurred by total and universal natures, it necessarily departs from the whole, and regulates its partial affairs amidst its unhappy surroundings—grasping and serving externals and being present to, and profoundly immersed within, them. Wherefore, there happens a defluxion of the soul’s wings, and she becomes fettered with corporeal bonds—having abandoned the innoxious work of governing a superior nature, which it performed while with the universal soul.”—(*The Platonist Magazine for October 1885*).

The following quotation is from the same source:—

“To speak plainly and boldly any opinion, though it differs from the notions of others, I must say that the whole of our soul does not enter the body but that something of it perpetually abides in the Intelligible world, and a part in the world of sense. Moreover, that if the part in the sensible world conquers, or rather if it is conquered and disturbed, it does not permit us to perceive what the supreme part of the soul contemplates—since that which is understood comes to us when it descends within the apprehension of sense. We do not know anything that happens to either part of the soul until it reaches the whole of the soul.”

The statement in the above, that a part of our souls abides in the Intelligible world is to be found in the Chaldean doctrine also. But it refers only to the potentiality of the divine principle in man, as part of the universal spirit, and which, when realized, cannot well be said to belong to the material plane.

It would be interesting, indeed, to read in connection with this, the reasonings of the Platonists on the subject of Ideas, and so I commend to the attention of my readers, the Introduction to the *Parmenides* of Plato, by Thomas Taylor, though, I should say, I am not prepared to endorse in its entirety the view expressed therein.

DHUNJIBHOY JAMSETJEE MEDHORA.

AN INTERVIEW WITH A GERMAN.

HIS figure was youthful and strong, his face expressed knowledge and happiness, his eyes seemed to penetrate into the innermost depths of my soul. I had suffered all day from a severe neuralgic pain in my face, he touched the place with his finger and the pain was gone, and did not return either the next day or afterwards. I expressed my surprise to see him so much changed from what he appeared in his physical body, and he said: "The form which you see now represents my inner self; that which you saw yesterday and which you will see tomorrow, is only an illusion. Material forms grow old in corruption; the spirit grows old in wisdom." Of the conversation that followed I will give the salient points as far as I can remember them. They treat of great mysteries, but there is no necessity to keep them secret, because only those who are wise will understand them. The sceptic who possesses not the inner light that shines into the heart, will not recognize the truths which they contain.

What is God?—"God is the purest light, life and consciousness, radiating from itself; the cause of all power, sending continually its own active forces into its own productions and raising them into higher states of existence, and thus forming a living chain, in which everything is strength, life and power.

How can we know God?—"By becoming the recipients of his wisdom."

How can we accomplish this?—"We can accomplish nothing, because we have no powers of our own; but God may accomplish it through our instrumentality, if we become free of our own will and of the bonds of self and are prepared to obey and to fulfil the will of God."

Where can we find God?—"In the centre of our own heart."

Then God is not everywhere?—"God is everywhere present, but he is not everywhere equally manifest. A superior power requires a superior form for its manifestation."

What is the origin of God?—"The first cause of all causes can have no other cause but itself, it is self-existent, eternal and not limited by relative time and space."

Why is God represented as a trinity in all religious systems?—"Because a circle or sphere cannot exist without a centre, a radius and a periphery, but the centre may be incomprehensible, the radius infinite and the periphery without any conceivable limits."

What is the origin of evil?—"The origin of good is beyond our conception of time; the origin of evil is within time. The

1886.]

AN INTERVIEW WITH A GERMAN.

535

potency of evil existed from eternity, but evil itself was caused by a deviation from good. Evil is therefore not a cause but only an effect."

Which is the true religion?—"The one which supplies the knowledge of self."

Can man obtain self-knowledge by intellectual labour alone?—"The brain is in the cupola of the temple, but the seat of life is in the inner sanctuary in the heart. Man thinks through the brain and feels through the heart. The one is the necessary complement of the other."

What is the object of man's life?—"To free himself of everything that does not essentially belong to his being, so that his soul may be filled with the light of wisdom that comes from God."

What is the final object of man's existence?—"The attainment of the highest possible happiness by the attainment of the highest Good."

How can the highest Good be attained?—"By the attraction of love for the good."

How can we obtain a love for the good?—"By a knowledge of evil, which will cause us to flee from evil and to seek refuge in good. If the soul is penetrated by a love for the good, the inner senses of man will be opened and he will know the truth."

What do you mean by "inner senses"?—"I mean a spiritual power of seeing, hearing, feeling, smelling and tasting; a power of direct perception of which the vulgar have no conception and the learned do not even know the existence, unless they can experience it through the purity of their own hearts. Such a perception is not ordinary clairvoyance, which is a faculty that may lead into error as much as physical sight, but it is a recognition of the truth through becoming one with the truth."

Is it possible that by this spiritual perception a man may obtain knowledge of exterior things, such as cannot be found in the ordinary way?—"Certainly. He who assimilates his soul with the harmony of the universe, will see everything in the universe as if it were existing in himself."

Why do our modern scientists not possess this power?—"Because they cling to illusions, they mistake effects for causes, creation for the creative power, the external appearance for the internal truth. The fundamentals of modern science rest upon a superstitious belief that things are actually what they appear to be. Science deals with opinions, wisdom is the knowledge of the truth. Science is attained through the senses and from the exterior; wisdom is attained in the interior and comes from God."

Do you mean to say that the truth is too high for the scientists?—"No; the truth is not too high for the scientists, but the scientists are usually too high for the truth. The truth is too simple for those who love that which is complicated. They love to revel in systems that are the creations of their own phantasy, and they desire nothing but that which can be fitted into their systems."

Who are the true Adepts?—"Those who have no other desire but to love the divinity in humanity and who possess the true knowledge of all.

Who are the false Adepts?—"Those who attempt to mystify the people, who denounce the religious sentiment of man, boast of their own knowledge, quarrel about opinions and are opposed to marriage. The true adept knows that he has no life, no strength and power of his own, but that it is the power of God in himself that accomplishes everything through him. The false adept seeks for the source of power in his own self; he seeks the cause of phenomena in places where such causes do not exist; he is like a man who examines a lamp-post to find out how the gas is prepared. The true adept knows the real and attributes little importance to the phenomenal. He does not quarrel about opinions nor fight for the truth, but he knows and teaches the truth; he recognizes the sacredness of the marriage tie, and knows the divine power that is generated by true union of the souls of man and woman; he does not boast of his attainments nor pretend to be in the possession of secrets which are not accessible to others; but he is opposed to darkness, frank, open and willing to assist all who desire to come out of the shadow into the light."

F. HARTMANN, M. D.

THEOSOPHICAL LITERATURE IN TAMIL.

FOR the benefit of students of Theosophy who are acquainted with the Tamil language, I give below a list of books easily accessible to all and at the same time full of the sublimest truths of Theosophy. I beg to suggest that our Tamil Branches would be doing an important service to the cause by a careful study of them and the promulgation of their teachings in the manner they deserve.

A collected edition of these books will be of immense service both to Tamil literature and the progress of Theosophic thought, and will, I believe, produce much larger results than mere translations of neo-theosophical literature in English, as it is in a great many cases but a reproduction of these very teachings addressed to English-speaking readers, whose foreign mode of thought has necessitated greater attention to form than to substance. I feel it a theosophical duty for us to sow proper seed on the ground thus cleared, and not to convert one kind of cleared ground into another.

1. *Védāntachūdāmani* :—This is an excellent work by Sivaprakasa Swamigal, with copious comments as well as suggestive questions and answers. It is a valuable text-book for advanced students, and contains an epitome of Brahma Sutra.

2. *Tatwa Nijānubhōga Sāram* :—or "The essence of the realization of Truth."

3. *Atmabōdha Nool*.

4. *Vasudevamananam* :—This work explains in the form of questions and answers, divided into forty-five chapters, the forty-five Sanskrit Slokas (stanzas) of Vasudēva Yōgindra on Adwaita.

philosophy. These three treatises in the order in which they are given can be studied with advantage by the beginner.

5. *Máyápralápa*m, or "the lamentation of Máya" by Kannu-daya Vallalár, a recognised authority in Southern India. He was pupil of the great South Indian Initiate, Tirugnána Sambandha Swamigal. It consists of about eighty stanzas. It is an allegorical and dramatic representation of the deplorable state of Máya (or Avidya), when her husband the Bódha was carried away by Chit. The poor deserted wife is indignant with her husband, who was hitherto true to her, and who now yields to the "wily charms" of an impudent stranger (Chit). Her mother is Mahá Máya; her nurse, Suddha Máya; her sons, the senses, organs of sensations and the Karnas (mind); her female companions (Sakhí), Prána and the three Saktis, called *ichcha*, *gnána* and *kriya*. The subject of the drama is a description of the gate of Moksha, before the ultimate state is realised. Stanzas 2 and 17 represent the true relation of *Guru* and pupil.

BABAJEE D. NATH.

Correspondence.

THE SADHU OF KOTACHERU.

With reference to the description of this individual that appeared in the February number of the *Theosophist*, Mr. E. Andrew of the London Mission, writing from Anantapur, informs us that:

- (1.) The Sadhu's age is about seventy.
- (2.) Those who saw him fifty years ago remember him as a young man of some twenty-five years at that time.
- (3.) He has cured no residents except a few ignorant, superstitious village people who say "their desire was fulfilled."
- (4.) So far from being simple-minded and forgiving, the Sadhu spends his time in toddy-shops and kicks and injures people, he is also filthy in his habits.

Mr. Andrew says he has frequently visited Kotacheru during the last four years and has often seen the Sadhu who would thus appear, far from being the exalted person described by our former correspondent, to be but a member of the band of impostors so frequently to be met with. We beg to thank Mr. Andrew for his communication.

TOBACCO SMOKING.

SIR,—I have perused with much pleasure the letter on "Tobacco smoking" in the *Theosophist* for the month of April 1886.

The Theosophical Society with its branches ramifying over the two hemispheres, has been established to help humanity at large towards the attainment of moral, intellectual and spiritual perfection.

Tobacco smoking is viewed by respectable Hindus as a crime. The younger cannot smoke in the presence of seniors, and if a school-boy or a young man commences smoking before he has entered the world, he is pronounced to be leading a bad life or rather considered as ruined and having crossed the threshold of immorality.

Many scientists share in the opinion that tobacco-smoking parents injure their offspring, and in support of this I quote some observations of medical men.

Dr. Peddick said, "In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Cleland, in his Treatise on the Properties (chemical and medical) of Tobacco, states that "the circumstances which induced Amurath the Fourth to be strict in punishing tobacco smokers was the dread he entertained of the population being diminished thereby, from the antaphrodisiac property which he supposed tobacco to possess."

"How is it then, that the Eastern nations have not, ere this, become exterminated by a practice which is almost universal? The reply is, that by early marriage, before the habit is fully formed or its injurious effects decidedly developed, the evil to the offspring is prevented; but in this country, where smoking is commenced early, and marriage is contracted late in life, the evil is entailed in full force upon the offspring."

Another scientist has observed, "The parent whose blood and secretions are saturated with tobacco, and whose brains and nervous system are semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being, at the expense of the intellectual and moral nature." Again, "It could be shown that the effects of the sins of a heavy smoker upon his offspring are such that any one cared two straws for any one besides himself, should abhor the thought of inflicting an injury upon any living creature, much less upon the offspring of his body begotten." And here is the law of hereditary transmission or penalty, "visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me." (Exodus xx. 5).

Against this it may be urged by many that sons and daughters of tobacco smoking fathers instead of becoming idiots and sickly have grown up intelligent and healthy; but I would ask a question, whether both the parents of such children were and are smokers. I doubt this. Mothers of these boys and girls never smoke. In the part of Behar where I live, I never find around me a simple intelligent man or woman, the reason I can assign is that both males and females smoke tobacco from early youth.

Mr. Albert Sims in an article in the Newpark "Herald of Health" has observed, "Parents! the voice of God speaks to you, whatsoever you sow that shall you also reap. If, then, you use tobacco or alcohol, or any other narcotic poison, and transmit to your children an inherited taste for them, and cultivate this taste by giving them tea, coffee and spices as soon as they are able to sit at your table, look to see the seed you have planted grow and bear fruit to the unutterable sorrow of yourselves and eternal ruin to your children. Look to meet your children and your children's children at the judgment day, and have them point the accusing finger at you as the cause of their eternal ruin."

From the above it might well be deduced that tobacco is injurious both from the physical and spiritual point of view, and I would therefore urge, through your columns, the tobacco using members of the Theosophical Society to leave off the bad habit they have contracted before joining this humanitarian society. If they intend to renounce every sort of worldly happiness which is transitory, they must

1886.]

CORRESPONDENCE.

539

not be afraid of simple privation. By leaving off this habit they will not only improve their health but will be able to make large contributions to the Theosophical Society's Permanent Fund.

RAJCOOMAR ROY.

SIR,—There are certain diseases of the eye in which the field of vision is so limited that the percipient can only see single object or small portion of an object at a time and is quite unable to see all round it. Though I would not for one moment suggest that your correspondents who have penned such able and learned letters on the subject of tobacco are thus afflicted, yet I am of opinion that the subject should be treated on general principles, rather than on assertions, which are not, so far as I am aware, supported by evidence.

In the first place I admit that evil consequences follow an excessive habitual indulgence in tobacco, or any other drug, or even a moderate use of it by youths, whose bodies have not arrived at maturity. Such is the opinion generally held by the medical faculty in the West. But at the same time the leading physicians are almost unanimous in the opinion that a moderate use of it by adults does not cause any appreciable derangement of body or mind. The limited space at my disposal will not permit me to give the records of experiments and statistics upon which they base their opinion, but I will give one or two quotations, to show that such is the opinion they have formed. W. H. Corfield, M. A., M. D., Oxon., Professor of Hygiene and Public Health in University College, London, in a lecture delivered at the International Health Exhibition, stated that 'about tobacco smoking there could no longer be any doubt, as it had been thoroughly proved that in moderation it was in no way injurious.' Again, the *Lancet*, one of the two leading English Medical journals, in a recent editorial said, 'we are not, as is well known, advocates for the disuse of tobacco. If moderately and wisely employed it is a valuable sedative to the nerves, and has an especially soothing influence in the majority of instances..... Results of observation and experiment seem to suggest the conclusion that the action of tobacco is topical . . . not due to absorption, &c., &c.' There is absolutely no proof that tobacco produces injurious hereditary effects. The conclusion that its action is topical militates against such a supposition. The names of the (?) scientific authorities quoted by your correspondents are unknown to me. Judging from the loose manner in which they handle the subject, I should doubt their being known in the scientific world. As Dr. Johnson used to affirm, there are two classes of writers—those who write because they have something to give out to the world, and those who write for the sake of pice* or notoriety. The latter are especially fond of writing alarmist books on such subjects as Heredity, Aphrodisiacs and kindred subjects, which are eagerly bought by hypochondriacal and nervous persons.

As regards the psychic aspect of the question, I am of opinion that all indulgence in drugs (by which I mean such things as alcohol, tobacco, condiments and spices) by a healthy theosophist is to be deprecated; for they are all hindrances in the path to the higher life. The question then arises, whether it is better by one great effort of self-abnegation to abjure them all, or taking the highest possible ideal to strive to reach it and at the same time gradually to drop old habits like worn out garments. This is a question for each man to decide for

* Small copper coins.

himself. Personally I incline to the second course, as experience shows that a forced asceticism strengthens the karmic attraction of habit, and causes an amount of mental friction which renders a philosophic calm well-nigh impossible. Whilst on the subject I should like to say a few words about the custom, which is so prevalent in this country of consuming betel, chillies, assafoetida, tamarind, coriander, turmeric, cloves, nutmeg, &c., either with food or on an empty stomach. Most of these things are powerful drugs, as a reference to any standard work on *Materia Medica* or *Therapeutics* will show. Their habitual use is more injurious than that of tobacco, and comes distinctly under the same category—indulgence of the organs of sensation by the use of drugs. If one analyses the reasons why people take condiments with their victuals, he will find that there is only one reason, *to enable them to eat a large bulk of food without feeling surfeit*. Besides being rather a low form of self-indulgence, this habit invariably leads to physical derangement of the alimentary canal. The chronic form of dyspepsia, which is the curse of this country, is nothing more or less than chronic inflammation of the stomach caused by the contact of these irritants. A Hindn friend said to me the other day, "I am a follower of the Homœopathic School." On his saying in answer to my question that he took a number of the condiments and spices I have mentioned, "How is it," I replied, "that you, who preach the virtues of homœopathy, take every day with your meals more allopathic pharmacopœial drugs than I should put in a dozen prescriptions?" I have not yet been answered. The Theosophist, who, whilst indulging in one drug, writes a tirade against another, can only be likened to the gentleman who dwelt in a mansion of glass, but broke all the panes through his inordinate love of heaving rocks at other people. Let not the itinerant drug store throw stones at the peripatetic chimney, as they may rebound and break the bottles.

ONE OF THE FACULTY.

THE SACRED SANSKRIT WRITINGS.

I go further than M. R. Ry. Subba Row, F. T. S., in maintaining that the Hindu sacred scriptures are all accounts of efforts *within the microcosm of man* related by Gurus to Chelas. Thus the *Manava Dharma Sastra* begins with "Manum Ekagram Asinam Abhigamya Maharishayah," i. e., the mental *en rapport* of very advanced Chelas with the Guru in Samadhi or the sixth principle. So also Valmiki in the *Ramayanam* "Tatah pasyati dharmatma Valmikir Yogam Astitah" sees directly in the higher plane of Yogic fortitude. So also the *Bhagavatam* begins with "Nimise Nimsha Kshetre Munayas Saunake Dayah, Satkritam Sutam Asinam," &c. Chelas who having conquered the bodily attachments and feeling themselves to be in the wilderness, are shown the way to further progress. The *Mahabharatam*, of which the *Bhagavat-Gita* is an episode, is a communication between Munis and the Suta-guru exactly like the *Bhagavatam*. Neither teacher nor pupil can be of this world. As the sacred writings have primarily true theosophic importance, and, lest they should be applied in the dead-letter or non-chela meaning to regulate and foster external activities, the Hindus are exhorted to hear them read and explained by the Brahmins of chela-aspiration, and never to indulge in the folly of private interpretation to advance selfish and worldly interests, and to argue against the charities, restraints and institutions handed down to them with the blessings of their fathers, mothers and priests. Super-

1886.]

stition, *alias* exotericism, *alias* Hata-Yogam, must be the primary school leading to Esotericism *alias* Karma-Yogam. The rice is covered by the husk, and we must not depreciate the stock of grain because it is rice covered by the husk. Anglicised Hindus neglect to plough and cultivate the fields, because they do not believe that there is rice within the grain or because they do not know or are too lazy to break off the husk.

The Adyar Convention, as indeed every Madham in India, should be on the model of the meetings recorded in the sacred writings, and I trust Brother Subba Row's lectures on the Bhagavat-Gita will command a large and attentive audience and encourage others to follow the example. I believe that every paragraph, nay every sentence of the sacred writings is pregnant with practical theosophy, and I shall be glad to take my humble part in submitting my thoughts and researches, taking the Ramayanam as my text. Brother Subba Row may be pleased to know that number 18 is not only associated with *Naru* or *Arjuna*, but with *Nari* or *Seeta*, wife of Rama, "*Ashta-dasacha varshane mama Janmani ganyate.*" *Kristna* and *Rama* are I believe graded as 25 in the Sankhya Philosophy.

I think that the influence of the Vedic chant should be brought home to the Theosophists, and would recommend that morning and evening of each day of the annual Convention a group of Vaidik Brahmans should be encouraged to recite the Vedas before and at the end of the day's proceedings.

A. SANKARIAH, F. T. S., P. F. H. S.

K. R. M.—The best books for your purpose are the two little books by Ramkrishan Gopal Bhandarkar, published by the Bombay Educational Department. Panini's grammar has been translated into English in the *Laghu Kaumudi*, but we believe the book is now out of print. It contains the most complete grammar of the Sanskrit language, arranged in fixed rules. These are of absolute application, no exceptions being admitted, and where necessary a separate rule is inserted for a single word. They commence with certain definitions, and a system of nomenclature is adopted, by means of which whole classes of letters or grammatical terminations are indicated by means of arbitrary syllables. The great difficulty is that in this grammar it often happens that six or even more rules have to be applied for a single word, but when once the whole is mastered, the student possesses a command of the grammatical portion of the language that hardly can be attained in any other way.

Reviews.

MAHAVIDYA.*

WE heartily welcome Mahavidya, a monthly magazine devoted to the dissemination of Aryan Literature and Theosophical knowledge. This magazine supplies a want much felt in Bengal owing to the absence of a Bengalee magazine treating purely on Theosophical and other cognate subjects. The first five numbers of this paper is before us, and we are pleased to see that some of the best articles from the Theosophist Journal are being translated into it. The fifth number contains subjects on Mesmerism, Indian Pilgrimages, Patanjali Yoga Sutra, Bhagavat Gita,

* Edited by Kunja Behari Bhattacharya, F. T. S., and printed at the Girls Press, Dacca, Bengal. Annual subscription Rupees 2.

and Sun-worship in Europe, &c. As its annual subscription is Rupees 2 only, we hope it will be largely subscribed by the Bengalee reading public. It deserves every encouragement and we wish it every success.

SECOND ANNUAL REPORT OF THE AMERICAN BUREAU OF ETHNOLOGY.

The work of this important Bureau for the year ending 1881 has been summarized in a handsome volume got up and illustrated in a manner which reflects the utmost credit on the director Major Powell. Besides a general account of the work done during the year the report contains a series of excellent monographs on ethnological subjects giving a connected view of the results arrived at in various departments.

Mr. F. H. Cushing contributes an exhaustive paper on Zuni fetiches of which we will give a short summary for the benefit of those of our readers who have no opportunity of seeing the original.

According to the Zuni philosophy all things in the universe, animate and inanimate, belong "to one great system of all-conscious and inter-related life, in which the degrees of relationship seem to be determined largely if not wholly, by the degrees of resemblance." In this system the starting point is man, at once the most finished and yet, because the most dependent, the lowest organism. Animals are considered to be more nearly related to man than are the gods and the phenomena of the elements, and the celestial bodies are considered to be more nearly related to the gods. Wherever possible the Zunis typify natural phenomena under the form of the animals to which they trace a fanciful resemblance and the elements are worshipped under these animal forms. "For instance, lightning is often given the form of a serpent because its course through the sky is serpentine, its stroke instantaneous and destructive." "For this reason the serpent is supposed to be more nearly related to lightning than man; more nearly related to man than is lightning, because mortal and less mysterious." It seems that the Zunis have no word in their language for the general term God. Their worship is directed to the more mysterious and remote powers of nature, but these they worship through animals, regarding the latter as mediators, beings between themselves and the high gods, and so supplying a link of communication between themselves and the latter.

Mr. Cushing gives the following abstract of the Zuni Iliad which will be found interesting.

It is called "The Drying of the world."

In the days when all was new, men lived in the four caverns of the lower regions. In the lowermost one of these men first came to know of their existence. It was dark, and as men increased they began to crowd one another and were very unhappy. Wise men came into existence among them, whose children supplicated them that they should obtain deliverance from such a condition of life.

It was then that the "Holder of the Paths of Life," the Sun-father created from his own being two children, who fell to earth for the good of all beings. The Sun-father endowed these children with immortal youth, with power even as his own power, and created for them a bow (the rainbow) and an arrow (lightning). For them he made also a shield like unto his own, of magic power, and a knife of flint, the great magic war knife. The shield was a mere net-work of sacred cords on a hoop of wood, and to the centre of this net-shield was attached the magic knife.

These children cut the face of the world with their magic knife, and were come down upon their shield into the caverns in which all men dwelt. There, as the leaders of men, they lived with their children, and kind.

They listened to the supplications of the priests. They built a ladder to the roof of the first cave and widened with their flint knife and shield the aperture through which they had entered. Then they led men forth into the second cavern which was larger and not quite so dark.

Ere long men multiplied and bemoaned their condition as before. Again they besought their prisets, whose supplications were once more listened to by the divine children. As before they led all mankind into the third world. Here it was still larger and like twilight, for the light of the sun himself sifted down through the opening. To these poor creatures (children) of the dark the opening itself seemed a blazing sun.

But as time went on men multiplied even as they had before, and at last, as at first, bemoaned their condition. Again the two children listened to their supplication, and it was then that the children of men first saw the light of their father, the sun.

The world had been covered with water. It was damp and unstable. Earthquakes disturbed its surface. Strange beings rose up through it, monsters and animals of prey. As upon an island in the middle of a great water, the children of men were led forth into the light of their father the Sun. It blinded and heated them so that they cried to one another in anguish and fell down, and covered their eyes with their bare hands, for men were black then, like the caves they came from, and naked, save for a covering at the loins of rush, like yucca fibre, and sandals of the same, and their eyes, like the owls, were unused to the daylight.

Eastward the two children began to lead them, toward the Home of the Sun-father.

Now, it happened that the two children saw the earth must be dried and hardened, for wherever the foot touched the soil water gathered—as may be seen even in the rocks today—and the monsters which arose forth out of the deep devoured the children of men. Therefore they consulted together and sought the advice of their creator, the Sun-father. By his directions, they placed the magic shield upon the wet earth. They drew four lines a step apart upon the soft sands. Then the older brother said to the younger, "Wilt thou, or shall I, take the lead?"

"I will take the lead said the younger."

"Stand thou upon the last line," said the older.

And when they had laid upon the magic shield the rainbow, and across it the arrows of lightning, toward all the quarters of the world, the younger brother took his station facing towards the right. The older brother took his station facing towards the left. When all was ready both braced themselves to run.

The older brother drew his arrow to the head, let fly, and struck the rainbow and the lightning arrows midway, where they crossed. Instantly *thlu-tchu*, shot the arrows of lightning in every direction, and fire rolled over the face of the earth, and the two gods followed the course of their arrows of lightning. Now that the surface of the earth was hardened even the animals of prey, powerful and like the fathers (gods) themselves, would have devoured the children of men; and the two thought it was not well they should be permitted to live, "for," said they, "alike will the children of men and the children of the animals of prey multiply themselves. The animals of prey are provided with talons and teeth; men are but poor, the finished beings, therefore the weaker."

Whenever they came across the pathway of one of these animals, were he a great mountain lion or but a mere mole, they struck him with the

fire of lightning which they carried in their magic shield, *thlu* and instantly he was shrivelled and burnt into stone.

Then said they to the animals that they had thus changed to stone, "That ye may not be evil unto men, but that ye may be a great good unto them, have we changed you into rock everlasting. By the magic breath of prey, by the heart that shall endure for ever within you, shall ye be made to serve instead of to devour mankind."

Thus was the surface of the earth hardened and scorched and many of all kinds of beings changed to stone. Thus, too, it happens that we find, here and there throughout the world, their forms, sometimes large like the beings themselves, sometimes shrivelled and distorted. And we often see among the rocks the forms of many things that live no longer, which shows us that all was different in the "days of the new."

Of these petrifications, which are of course mere concretions or strangely eroded rock-forms, the Zunis say, "Whomsoever of us may be met with the light of such good fortune may see (discover) them and should treasure them for the sake of the sacred (magic) power which was given them in the days of the new. For the spirits of the *We-ma-a-ha-i* still live, and are pleased to receive from us the sacred plume (of the heart), and sacred necklace of treasure; hence they turn their ears and the ears of their brothers in our direction that they may hearken to our prayers (sacred talks) and know our wants."

Literary Notes.

WE have just received a prospectus with specimen pages of the *Sabdakalpadruma*, a Sanskrit Encyclopedic Lexicon by the late Raja Sir Radhakanta Deb of Calcutta.

The following extract will show the nature and scope of the work:—

"The Raja commenced the publication of his *Magnum opus* in his youth, when Sanskrit learning was confined to *Tols* and *Chatushpathis* and monopolised by *Brahmans* and *Vaidyas*. But even then the prosecution of its study was greatly impeded for want of a simple Dictionary in Sanskrit containing words alphabetically arranged, for though numerous *Koshas* (Lexicons and Glossaries) in that language of great value, compiled by reputed authors of different periods, were more or less available in MSS., yet their metrical composition and other peculiarities adapted to the then prevalent practice of committing every thing to memory, as well as many of them relating to different departments of knowledge, not only rendered reference to them difficult, irksome and sometimes impracticable, but inevitably led, like the acquisition of grammatical knowledge, to a mastery of the *Koshas* with their commentaries and glosses, being an arduous task for a student, which absorbed the best portion of his time and energy. Had the Raja therefore made his *Sabdakalpadruma* a mere Lexicon, it would, at that early period, have been hailed as the most precious boon to a Sanskrit student. But he had a higher aim. He smoothed the difficulty in the application of words by subjoining examples, with their authorities, in most cases, to the various senses of each word. He also kept an eye, so far as it was possible, to every quotation serving some useful or entertaining purpose, besides illustrating the word. He also supplied a string of synonymes supported by authorities and gave Bengali and Hindi equivalents of certain words."

This work being now out of print Babus Baroda Prasad Bosu and Hari Charan Bosu are about to reprint it with many valuable additions which will make it indispensable to Sanskrit students.

All Sanskritists among our members should at once subscribe for this book and each Branch ought to have a copy in its library.

We may mention that the Devanagari character will be used in the new edition.

SUPPLEMENT TO THE THEOSOPHIST.

BERHAMPORE.

THE fourth Anniversary of the Berhampore Branch Theosophical Society was celebrated with great success on the 20th and 21st March 1886.

In the morning of the 20th at 7 A. M. there was an assemblage of brothers and delegates in the Grant Hall. The President Babu Dina Nath Ganguly opened the ceremony of the day in an eloquent address, in which he expatiated on the paramount importance of "Brahma Gyanam" as the source of eternal happiness and salvation. He also drew attention to the zeal of the Founders of the Society and their co-workers, whose meritorious services were well known by all his hearers.

The Secretary next read his report, giving a summary of the work done by the Society during the last year. He observed that to cultivate universal brotherhood, which is no other than what is called "Soma Darsana" in the sacred Gita, has been the aim of the brothers, each in his individual way. He noticed the names of brothers S. N. Gosainay and Babu Nafar Das as having worked under great difficulties and privations for about five months for the relief of the famished people of Beerbhoom and Moorshedabad; of brothers Satcory Mookerji and Kali Prasanna Mookerji, Keshole Chunder Vidyaratna and the President, as having visited the branches conveniently situated to the district of Moorshedabad, and thereby contributed to the diffusion of Theosophical knowledge. He next observed that the President and Pundit K. C. Vidyaratna have done great service by their active co-operation with the young members of the "Soonitee Soucharini Soga" of Berhampore, and by aiding them in the culture of Aryan morals and in the study of Aryan spiritual learning. He finally expressed a hope that the members would persevere in the way they have worked, and by their disinterested labour, study, research, and gradual realization in life of the truths embodied in the Aryan Sastras, they would prove themselves worthy of the name of Theosophists.

The Accountant and Treasurer Babu N. D. Roy next read out his financial report, and the accounts submitted by him were only audited and passed.

The public celebration of the anniversary commenced in the evening. The chair was taken by Dr. Ram Das Sen. With appropriate remarks he introduced the Vice-Chairman—Babu Baroda Prasad Baghcha—to present his address. The latter in a short speech urged the audience to lay aside private feuds and personal interests and to unite heartily with all who evinced sympathy with the objects of the Society.

Babu Dina Nath Ganguly next addressed the meeting.

He offered the brothers and delegates on behalf of the A. B. B. Branch Theosophical Society of Berhampore a hearty greeting, and said that they had met for no selfish end or earthly benefit, but to co-operate with the noble object of developing and diffusing that more exalted, pure and warm love, which surpasses the love of a patriot or philanthropist and forms the very basis of the *Brotherhood of Mankind*.

He went on to say that all the prospects of the Branch were cheering and encouraging, but that it had suffered a sad loss in the death of their beloved brother Nobin K. Banerjee.

He told them that the most fitting tribute to his memory was to double their exertions in the noble work in which he had set them such an illustrious example.

The attacks of outside adversaries, said the speaker, can neither impede nor thwart us. We aspire to no earthly power, wealth or fame. We seek a treasure which is in us, we should therefore seek to guard ourselves against enemies within.

A special meeting was held to discuss the advisability of forming a "Provincial Board" of earnest workers, upon which a protracted discussion took place.

In answer to objections that had been raised the President made the following observations.

It appears that the title "Provincial Board" selected for the institution in contemplation, has given rise to much controversy and misconception. The ideal of the Provincial Board which you all have formed in your minds is of a very high nature and requires for its members persons of advanced learning and high spiritual attainments.

We call ourselves Theosophists, but properly speaking have we really become so? We have entered the Theosophical Society and are therefore called Theosophists, but surely we shall not be worthy of the name till we have acquired that wisdom which constitutes Theosophy. I would therefore humbly request you to look into the real wants under which you are suffering and provide some means for their removal. Abandon the name—"Provincial Board,"—which is pompous rather than useful, and call the institution, which we no doubt most urgently require, by any other name. If indeed you really feel the necessity of having a body of earnest members, who would undertake to visit the Branches to be selected, and come in contact personally with their members for the purpose of discussing and labouring with them conjointly for the furtherance of the objects and realization in life of the principles of the Theosophical Society, I urge upon you not to hesitate but to unite and form into a body for such work. We do not require men famous for their erudition, eloquence and talents, for it is not our object to make a public display. We want earnest seekers after truth, who would unostentatiously and quietly push on their study and research, and endeavour with resolute will to instruct their brothers and themselves; for in teaching others we ourselves learn. I therefore hope that backward as the Bengal Branches are, they may consider this scheme as one of vital importance and of serious concern to their spiritual interests. As all the Bengal Branches are not properly represented, I would suggest as an experimental measure, that we select a few of them, to constitute the field of action of an earnest body of co-workers to be called the "Theosophical Co-operative Association, Bengal."

Upon this the following resolutions were passed:—

I. That an association be formed and called the "Theosophical Co-operative Association, Bengal." That its object be to periodically visit, aid and co-operate with the branches to be selected for its operations.

II. That the branch Theosophical Societies of Calcutta, Bhowanipore, Dakshineswar, Howrah, Chinsura, Berhampore, Bhagulpore, Jamalpore, Bankipore and Rajshai, in all ten in number, be at present taken to constitute the jurisdiction of the "Theosophical Co-operative Association, Bengal."

III. That the following members be elected to Act as members of the above Association.

Calcutta, Babu Norendra Nath Sen, Babu Behari Lal Bhaduri, Babu Bota Krishna Dute. Babu Boloy Chunder Mullick, Babu Ramchuran Boysack, Babu Jadubchunder Ghose.

Bhowanipore, Babu Sankarnath Pundit, Babu Khirade Prasad Chatterji.

Berhampur Branch, Babu Dina Nath Gangooly, Pundit Keshole Chunder Vidyaratna, Babu Barodu Prasad Bagchee, Babu Satcory Mukherji, Babu Kaly Prasanna Mukherji, Babu Sree Nath Gosain.

Rajshaye, Babu Nafar Das Rai, Mr. P. Bruhl.

Bhagulpore, Pundit Nityanunda Misser, Babu Parboty, Churan Mukherji, Babu Issan Chunder Misser, Babu Upendru Nath Sarvadhicary.

Bankhipore, Babu Govinda Churan, Babu Bissessur Sing.

Jamalpore, Babu Raj Kumar Rai, Babu Sohotch Deb, Babu Troylekonath Rai, Babu Mush Chunder Chatterji.

Chinsurah, Babu Sideshur Ghose, Babu Dina Nath Rai.

IV. That Babu Norendra Nath Sen be elected President, Babu Dina Nath Ganguly, Secretary, Babu Barada Prasad Bagcha, Asst. Secretary, Babu Nafar Das Kai, Treasurer and Accountant.

V. That every gentleman who is elected as member or office-bearer and is not present in this assembly be requested to signify his consent to act as a member or office-bearer in writing to Babu Dina Nath Ganguly.

VI. That a plan of systematic work be drawn up by the Secretary in consultation with the President and forwarded to all the members, before it is finally settled, for any suggestion that they may consider proper to make.

VII. That a copy of the plan of work when settled be furnished by the Secretary to each member for his information and guidance.

VIII. That the ten branches mentioned above be inspected and co-operated with by the members as arranged below:—

(a) *Calcutta and Bhowanipore*, Pundit Nitya Nundo Misser, Pundit Keshole Chunder Vidyaratna, Babu Dina Nath Ganguly,

1886.]

THE THEOSOPHIST.

cxxxix

- (b) *Dakhineswar*, Babu Jadub Chunder Ghose, Babu Ram Churan Boysack, Babu Umesh Chunder Chatterji, Babu Khirode Prasad Chatterji.
 (c) *Howrah*, Babu Dina Nath Rai, Babu Sanker Nath Pundit, Babu Bota Krishna Dutta.
 (d) *Chinsura*, Babu Jadub Chunder Ghose, Babu Boloy Chunder Mullick, Babu Dina Nath Rai, Babu Siddeshwar Ghose.
 (e) *Berhampore*, Mr. P. Bruhl, Pundit Nityanunda Misser, Babu Norendra Nath Sen, Babu Behar Lal Bhaduri.
 (f) *Rajshaye*, Pundit Keshob Chunder Vidyaratna, Babu Baroda Prasad Bagchee, Baboo Satcary Mukherji, Baboo Kaly Prasanna Mukherji, Babu Dina Nath Ganguly.
 (g) *Bhagalpore*, Babu Govinda Chunder, Babu Bisseswar Sing, Babu Raj Kumar Rai, Babu Sohodeb Deb, Babu Moylokhonath Rai, Pundit Keshob Chunder Vidyaratna, Babu Dina Nath Ganguly.
 (h) *Jamalpore*, Babu Govinda Churan, Babu Bisseswar Sing, Babu Dina Nath Ganguly, Babu Parboty Churan Mukherji, Babu Upendra Nath Sarvadhicary, Babu Sree Natu Gosaim, Pundit Keshob Chunder Vidyaratna.
 (i) *Bankipore*, Pundit Nityanunda Misser, Babu Parboty Chunder Mukherji, Babu Raj Kumar Rai, Babu Baroda Prasad Bagchee, Babu Nafar Das Raj, Babu Issan Chunder Misser.

IX. That each member within a reasonable time after his visit shall submit a report of his inspection to the Secretary, who, at the expiration of every six month, shall submit to the Head-quarters a report of the work done by the Society.

X. That a fund be raised by donation among sympathisers, and by monthly subscriptions of four annas a head among the members of the ten branches mentioned in Resolution II. That a certain portion (in no case to exceed half) to be fixed jointly by President, Secretary, Treasurer and Accountant be spent in defraying the necessary charges of the Co-operative Association, and the rest be regularly made over to the Parent Society to supplement its Permanent Fund.

XI. That each of the above ten branches furnish to the rest copies of or extracts from the proceedings of its regular meetings.

XII. That such of the above branches as shall not be able to send their delegates to the Annual Convention held at Adyar, shall appoint some one of the members of the Theosophical Co-operative Association, who will be prepared to go at his own expense to act as delegate for such branches.

XIII. That the members of the Co-operative Association meet in September and March every year to review the work done, and consult about the best means of furthering the objects of the Society.

XIV. That every member of the Co-operative Association and of its Branch Societies use his utmost endeavour whenever he shall have access to any old books and MS.S. to procure them for the Sanskrit Library at Adyar.

DINA NATH GANGULY, *President*, A. B. B. B. T. S.

MRS. COOPER-OAKLEY.

THE Indian friends of this estimable lady will hear with regret that her health has not much improved since her return to England, and that the prospect of her resuming work at Head-quarter is not at all bright. It seems that our warm climate and the physical exertions she had to make while nursing Madame Blavatsky, overtaxed her strength to such a degree that she has not thoroughly rallied. Her loss is a serious one to us, for she was especially fitted, by superior education, philanthropic aims, and blameless character, as well as by her rare talent for public speaking, to do great good among the women of India.

H. S. O.

ANANTAPUR.

MR. R. JANGANNATHIAH arrived here from Guntakul yesterday morning and delivered that evening an able and interesting lecture on "What shall we do to be Saved?" before a large audience, when Assistant Surgeon S. Kandayya Pillai Avergul, M. B., presided. Four other gentlemen also spoke on the occasion and there was every sign of Theosophy gaining public interest in this town.

XXX SUPPLEMENT TO THE THEOSOPHIST. [MAY 1886.]

We are very sorry to chronicle the demise of the very reverend and much to be lamented *Thathrya Swami* of *Bathrikasramam*, here last night. He came on a tour to these parts and arrived some ten days ago much debilitated with fever and dysentery. We with some of our Theosophical brothers and friends paid him a visit on the 7th instant, when he explained to us very intelligently and pleasantly the principles of *Advaitism* notwithstanding his illness. He was a man of very noble character, extensive knowledge, deep study, plain-speaking and above all of affable nature, and thus endeared himself to all. His remains are to be placed in *Samadhi* in the compound of a temple and thus to be honoured.

V. E. SUDARSANAM, *Secretary*.

14th April 1886.

CEYLON.

A STATUE OF COL. OLCOTT.

The (Colombo) *Sarasavi Sandaresa* for April 16th contained the following:—
A request has been made of Colonel Olcott by the Dayakyas of one of the temples of the Ramanna Nikaya, for permission to erect his statue, together with one of their late beloved chief. Following is an extract from their letter, of date 7th April, 1886:—

"The Dayakyas of the Galle, Welliwatte, Wijayananda Vihare have resolved to erect at the Temple two statues in granite to perpetuate the memory of yourself and the late Ambagahawatta Indasabha Waranama Swami, Chief Priest of the Ramanna Nikaya, for your invaluable services to the cause of Buddhism...The Dayakyas now request that the height and other measurements of your body may be sent them. They would be pleased to have any members of the Theosophical Society join with them in this meritorious work."

"By order of the Dayakyas of the Wijayananda Temple."

(Signed) K. D. ADRIAN DESILVA.

To this, Colonel Olcott has sent the following reply:—

"COLOMBO, 14th April, 1886.

"DEAR SIR,

"I am very much obliged to the Dayakyas of Wijayananda Temple for the friendly feeling which prompted their offer to erect a statue of myself at their Vihare. The compliment is greatly enhanced by the coupling of my name with that of my respected colleague and friend, your lamented Nayaka Swami. I am afraid, however, that I must decline the proffered honor. I think that the custom of voting statues to living personages is open to serious objection. When a public man's life is finished the balance of his work can be struck, and it will then appear whether, on the whole, his memory ought to be perpetuated for the encouragement of posterity, or his name be forgotten as speedily as possible. As regards myself, I have not done enough as yet to deserve so much recompense as you offer; my work is but begun. After the ashes of my funeral pyre have been scattered upon the waters of the sea, then judge me impartially; as we can now judge the illustrious Founder of your Ramanna Nikaya, to whom it is most proper that you should raise a monument in imperishable stone."

"I am, Dear Sir,

"Faithfully yours,

Mr. K. D. Adrian deSilva.

H. S. OLCOTT."

PIONEER THEOSOPHICAL SOCIETY ST. LOUIS, U. S., A.

WILLIAM THROCKMORTON has been elected President of this Branch vice Dr. Walker resigned, and Frank E. Dickie, Secretary, vice C. D. N. Campbell resigned.

M. S. A.

MORADABAD.

MR. CHITANJI LALL, Secretary of the A. B. Theosophical Society, writes:—


"I am glad to inform you that the third Anniversary of our Branch was celebrated on March 21st. The members present, after a long discussion about the financial position of the Branch, concluded that it was necessary to raise the rate of monthly subscription.

It was also resolved that a hundred copies of books published by our branch should be sent to the *Theosophist* office at Adyar, as a donation from our branch; the profits to be derived from their sale to go to the Head-quarters Permanent Fund."

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

ADVERTISEMENTS.

USEFUL BOOKS.

 The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

THEOSOPHY.

	Rs.	A.
Isis Unveiled, by H. P. Blavatsky (2 vols.) A.	25	0
The Occult World, by A. P. Sinnett (4th ed.)	3	0
Esoteric Buddhism, by do.	3	0
The Purpose of Theosophy, by Mrs. A. P. Sinnett	2	2
Hints on Esoteric Theosophy, No. I	1	0
Do. No. II	0	8
Theosophy, Religion, and Occult Science, by Col. H. S. Olcott, P.T.S.	4	0
Five Years of Theosophy	4	4
Man; some fragments of Forgotten History, by Two Chelas in the Theosophical Society	2	12
The Idyll of the White Lotus, by M. C.	2	2
Light on the Path, by M. C.	0	4
Do. (for distribution) 10 for	2	0
The Light of Asia, by Edwin Arnold	2	8
The Perfect Way; or the Finding of Christ	9	0
Magic; or Practical Instructions for Students of Occultism	1	8
Thoughts on the Metaphysics of Theosophy	1	0
Paradoxes of the Highest Science (Unpublished Writings of Eliphas Levi)	1	0
Elixir of Life	0	5
Pearls of Truth, by the Countess Wachtmeister, F. T. S.	0	4
Epitome of Aryan Morals, by P. Sreenivas Row, F. T. S.	0	1
Do. (for distribution) 15 copies As. 8, 100 copies Rs. 3-8, 1,000 copies Rs.	35	0
Sayings of Grecian Sages	0	2
Soul, its nature and development	1	1
Mona Singh, by D. M. S.	1	0
The Aim of Life, by Siddheswar Ghosh	0	9
Fragments of Occult Truth, Nos 2 to 8 (per set of 7.)	0	12
Do. (mixed Nos 6 for	1	0
Collection of Col. Olcott's Lects, Madras Edition	1	8
Report of the Ninth Annivers of the Theosophical Society	0	4
Report of the Eighth Anniversary	0	2
Do. (for distribution) 16 for	1	0
Report of the tenth Anniversary	0	4

RELIGION.

A Buddhist Catechism, by Col. H. S. Olcott, P. T. S.	0	6
Buddhism, by T. W. Rhys-Davids	2	0
The Bhagavad-Gita, trans. by J. Davies	6	0
Do. by Charles Wilkins	1	2
The Legend of Gaudama, by Bishop Bigande in 2 vols.	15	0
Buddhist Birth Stories	13	0
Catena of Chinese Scriptures, by Beal	11	0
Dhammapada, by Beal	5	0
The Sankhya Karika of Iswara Krishna, by John Davies	4	0
The Birth of the War-God, by Kalidasa	3	8
The Sarva-Darsana-Samgraha, by Madhava Acharya	7	0
Udanavarga, by Rockhill	6	0
Metrical Translation of Sanskrit Authors, by Muir	10	0
Hindu Pantheism, by Jacobs	4	0
Philosophy of the Upanishads, by Gough	6	0
The Religions of India, by Barth	11	8
Oriental Religions, by Johnson (2 vols.)	15	0

A

ADVERTISEMENTS.

RELIGION.—(Continued.)

	Rs.	A.
Vedantism, by Babu Dvijadas Datta ...	0	3
Isavasyopanishad, translated by S. Ramaswami Iyer, F. T. S. ...	0	5
Atma Bodh, translated by B. P. Narasimiah, F. T. S. ...	0	4
The Vedantasara, Sanskrit text in Devanagari characters and translations into English, Hindi and Bengali ...	6	0
The Vedantasara, English translation only ...	3	0
Heaven and Hell, by Emanuel Swedenborg ...	3	0
Rational Christianity, by Hugh Junor Browne ...	3	12
The Virgin of the World (damaged copies) ...	6	0
Primitive Symbolism as illustrated in Phallic Worship, by Hodder M. Westropp ...	5	0
Phallicism, by Hargrave Jennings ...	13	8
Patanjali's Yoga Philosophy, edited by Tukaram Tatya, F.T.S. ...	2	6
The Question Settled or Religion <i>versus</i> Superstition ...	0	12

MESMERISM.

Science and Art of Organic Magnetism, by Miss C. L. Hunt ...	13	8
How to Magnetize, by J. V. Wilson ...	1	0
Six lectures on the Philosophy of Mesmerism, by J. B. Dods ...	1	8
Practical Instructions on Animal Magnetism, by J. P. F. Deleuze ...	6	0
The Text Book of Mesmerism, by Dr. Williams ...	2	0
How to Mesmerise, by Prof. Cadwell ...	1	12
Animal Magnetism, by Prof. Gregory, in 6 parts ...	4	0
Library of Mesmerism ...	10	0
Vital Magnetic Cure, by a Magnetic Physician ...	3	0
Mental Cure, by Evans ...	4	8
Artificial Somnambulism, by Dr. Fahnestock ...	4	0
The Modern Bethesda, by A. E. Newton ...	6	0

SPIRITUALISM.

People from the Other World, by Col. H. S. Olcott, P. T. S. ...	2	0
A New Basis of Belief in Immortality, by J. S. Farmer ...	1	0
Psychography, by M. A. (Oxon) ...	1	0
Transcendental Physics, by Zollner ...	3	0
Pioneers of the Spiritual Reformation ...	7	0
The Scientific Basis of Spiritualism, by Epes Sargent ...	5	0
Proof Palpable of Immortality, by do. ...	2	12
The Debatable Land between This World and the Next, by Robert Dale Owen ...	5	8
Miracles and Modern Spiritualism by A. R. Wallace ...	3	0
A Defence of Modern Spiritualism by A. R. Wallace ...	0	12

OCCULT STORIES.

Karma; a Novel, cheap Edition by A. P. Sinnett ...	2	12
Across the Zodiac; a Story in 2 Vols., by Percy Greg ...	4	0
Mr. Isaacs, a Tale of Modern India, by F. Marion Crawford ...	3	8
Zoroaster, by F. Marion Crawford ...	4	0
Flatland by A. Square ...	2	2
Zanoni, by Bulwer Lytton ...	2	8
Do. ... cheap edition ...	0	8
A Strange Story by do. ...	2	8
Do. ... cheap edition ...	1	8
The Coming Race by do. ...	2	8
Do. ... cheap edition ...	1	8
The Persian King by do. ...	0	12
The Brother of the Shadow, by Mrs. Campbell Praed ...	0	12

HEALTH.

A Health Catechism ...	0	5
The Perfect Way in Diet, by Dr. A. Kingsford ...	1	8
The Diet Question ...	0	18
The Alcoholic Controversy ...	1	2
The Bath, its History and Uses ...	0	18
Water Cure for the Million ...	0	2
Heredity and Responsibility in Parentage ...	0	5

ADVERTISEMENT.

CHARACTER-READING AND PHRENOLOGY.

	Rs.	A.
Heads and Faces, by Professor Nelson Sizer (184 pp. 8vo. and 188 Illustrations—strongly recommended)	1	4
Indications of Character in the Head and Face, by H. S. Drayton, M. D.	0	12
Handbook of Physiognomy, by Rosa Baughan	0	12
How to Study Character	1	8
How to Read Character	3	0
Chiromancy by Firth and Heron-Allen	0	12
Manual of Chirosophy by E. H. Allen	4	0
Art of Judging Character by Handwriting	3	2
Palmistry, by Rosa Baughan	0	12
Chiromancy, by do.	1	0
Palmistry and Chiromancy (in one Vol. cloth)	2	8
Self-Instructor in Phrenology and Physiology	1	8
How to Study Phrenology	0	5
A Catechism of Phrenology	1	8
Phrenology, its History and Principles	0	5
Harmony of Phrenology and the Bible	0	5

MISCELLANEOUS.

Modern India and the Indians, by Professor Monier Williams	9	0
History of Indian Literature, by Professor Albrecht Weber	7	0
History of Magic, by Joseph Ennemoser (2 vols.)	8	0
Chaldean Magic, by Lenormant	2	8
The Rosicrucians, by Hargrave Jennings	6	0
The Conflict between Religion and Science, by J. W. Draper	4	12
The Soul of Things, by Prof. William Denton	12	8
Psychometry, by Dr. J. R. Buchanan	5	12
The Beginnings of Things, by Prof. Tyndall	0	12
Matter and Motion, by Clark Maxwell	0	12
The Hollow Globe	5	12
The Stars and the Earth	0	12
The Secret of Death, by Edwin Arnold	5	0
Indian Poetry, by do.	5	0
The Parmenides of Plato, by Thomas Taylor	0	14
Compendium of Astrology, by Narain Row	0	9
Egypt; the Wonders of the Land of the Pharaohs	6	0
Confessions of an English Haschish Eater	0	12
How to Learn Shorthand, by Baker	0	12
How to Conduct a Public Meeting	0	8
No Revelation Infallible, by A. O. Hume	0	1
What is the Fourth Dimension? by C. H. Hinton	0	12
Eleusinian and Bacchic Mysteries, by Thomas Taylor	8	0
Raphael's Book of Dreams	0	12
Martensen's Bohme	6	0
Romantic History of Buddha by Beal	9	0
Ennemoser's History of Magic in 2 vol.	8	0
Mental Medicine by Evans	4	8
Oratory by Pittenger	2	8
Chastity by Lewis	4	4
Artificial Somnambulism by Fahnestock	5	0
Speakers Commentary by T. L. Strange	3	4
Buddhism and Christianity	0	3
Self contradictions of the Bible	0	12
Do. do. in Bengali, Parts I and II	0	5
Farm Life in America	0	3
Is the Bible inspired	0	4

ADVERTISEMENT.

SANSKRIT.

	Rs.	A.
The 108 Upanishads, in Telugu characters (never before published in one volume) ...	9	0
Bhagavad-Gita, (Text only) in Devanagiri Character, (pocket edition, bound in crimson silk—a most beautiful little book) ...	0	6
Bhagavad-Gita in Grandha Character with Tamil Meaning for each word and sloka ...	4	4
Primer No. 2, by Dewan Bahadur R. Ragoonath Row ...	0	5
Yogataravali in Telugu character ...	0	5
First book of Aryan Morality and Religion in Telugu Character with English translation by R. Sivasankara Pandiah, B. A. ...	0	5
Second book of Samskrita Lokokti Muktaavali by Do. do. ...	0	6
Third book of Huna Lokokti Hiravali—English Proverb with Telugu meaning and English translation by Do. do. ...	0	11

Series of Authoritative Text-Books of Adwaita Philosophy in Telugu characters as under :—

Prasnottararatnamalika ...	0	10
Atmanatma Vivekah ...	0	6
Mahavakhya Darpanam ...	0	5
Atma Bodh ...	0	3
Aparokshanubooti ...	0	5
Viveka Choodamani ...	1	6
Bhagavad-Gita with Bhashya ...		

PUBLICATIONS IN VERNACULAR.

URDU.

Hints on Esoteric Theosophy, No. 1 ...	1	2
--	---	---

HINDI.

Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S. ...	0	3
--	---	---

BENGALI.

Catechism of Hinduism, by Nobin K. Bannerjee ...	0	8
Tatwa-Sopana, Part I, by Syamacharan Bhatta, F. T. S. ...	0	5
Prasnottaramala, translated by Bholanath Chatterjee... ..	0	3

TAMIL.

Primer, by Dewan Bahadur R. Ragoonath Row ...	0	1
Light on the Path ...	0	4
Kyvallia Navaneetam, by Esoor Sachitananda Pillai ...	2	4
Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S. ...	0	2
Panchapada Maha Vakiam ...	0	3
Gnyanavasishattam ...	1	6
Kural by Tiruvalluvar ...	0	14
Kural by Ouvvayar... ..	0	1
Vasudevamananam ...	0	6
Auschariadarpanam with Sanskrit Slokas ...	2	0
Dric, Dresia, Vivekam ...	1	2
Vedanta Parichedam ...	0	6
Pancheekarana Sangraham ...	0	5
Navaneetasaram ...	0	5
Vedantasaram ...	0	12
Aparokshatmanubhavadeepika ...	0	1
Vedanta Choodamony ...	2	2

ADVERTISEMENTS.

LIBRARIES.

As the Manager of the *Theosophist* is frequently asked what books he would recommend to those forming a new Library, he has drawn up the following Lists, which, he trusts, will be found suitable. The prices include postage in all cases. It will be seen that the value of the books offered in each set amounts to ten per cent. more than the price charged for it.

Library No. I. Price Rs. 25.

Occult World.
Psychometry.
Light on the Path.
Esoteric Buddhism.
Buddhist Catechism.
Five Years of Theosophy.
Bhagavad-Gita, (Eng.) by Charles Wilkins.

Paradoxes of the Highest Science.
Hints on Esoteric Theosophy, No. I.
Do. do. No. II.
How to Mesmerise, by Prof. Cadwell.
Theosophy, Religion, and Occult Science.
Magic: or Practical Instructions for Students of Occultism.

Library No. II. Price Rs. 50.

The Books of Library No. I and the following:—

Isis Unveiled.
Atma Bodh (English.)

The Idyll of the White Lotus.

Library No. III. Price Rs. 75.

The Books of Library No. II and the following:—

Palmistry.
Vedantasarā.
Chirognomancy.
Zanoni (cheap edition.)
The Beginnings of Things.
Epitome of Aryan Morals.
Isavasyopanishad (English.)
A Strange Story (cheap edition.)
The Coming Race (cheap edition.)

The Purpose of Theosophy.
Fragments of Occult Truth, Nos. 2 to 8.
Man: some Fragments of Forgotten History.
The Perfect Way: or the Finding of Christ.
Thoughts on the Metaphysics of Theosophy.

Library No. IV. Price Rs. 100.

The Books of Library No. III and the following:—

Vedantism.
Mona Singh.
Chaldean Magic.
The Rosicrucians.
Health Catechism.
Matter and Motion.
Parmenides of Plato.
Theory of Evolution.
The Perfect Way in Diet.

The Night Side of Nature.
Water Cure for the Million.
People from the Other World.
The Temple of the Rosy Cross.
Conflict between Religion and Science.
Heredity and Responsibility in Parentage.
The Text Book of Mesmerism, by Dr. Williams.

SANSKRIT BOOKS IN DEVANAGIRI CHARACTER.

Vishnupuranam with Sridhara Swamis Commentary	...	...	6	0	0
Nrisimha Tapani with Sankara Charya's Commentary	...	...	2	6	0
The Aitareya Aranyaka with Sayana Charya's Commentary.	...	...	3	14	0
Chandogya Upanishad with Sankara Charya's Commentary	...	...	6	12	0
(nicely bound)	...	...	...	...	...
Isa, Kena, Katha, Prasna, Munda, Mandukya and Muktika	...	...	6	12	0
Upanishads with Sankara Charya's Commentary	...	...	6	12	0
(nicely bound)	...	...	...	...	...
Taittiriya, Aitareya and Svetashwatara Upanishads with	...	...	3	12	0
Sankara Charya's Commentary (nicely bound) ...	...	...	12	8	0
Brahma Sutras with do. do. (nicely bound)...	...	...	12	8	0
Brihadaranyaka Upanishad do. do. (nicely bound)...	...	...	4	0	0
Panchadasi with Commentary (nicely bound) ...	...	...	...	...	...

These are very rare books now on sale with us. Please apply to the Manager, *Theosophist*, Adyar, Madras.

ADVERTISEMENT'S.

MR. GEORGE REDWAY, PUBLISHER, IMPORTER, AND BOOK-SELLER,

Will be happy to mail to any address in the world his New Catalogue, in which will be found a larger number of books of interest to the student of Occultism and Archæology, than has ever before been gathered together for sale.

The books have been divided into classes, such as :—

Ancient Worships.	Magic and Magicians.	Folk-Lore.
Antiquities.	Behmen and the Mystics.	Herbs and Drugs.
Symbolism.	Koran.	Psychometry.
Mythology.	Philology.	Hermetic.
Kabbala.	Persian.	Prophets.
Rosierucians.	Arabic.	Tombs.
Freemasonry.	Stone Monuments.	Orientalia.
Flagellants.	India and the Hindus.	China.
Mysteries.	Parsees.	Physiognomy.
Oracles.	Buddhism.	Palmistry and Handwrit- ing.
Sibylls.	Hieroglyphics and Secret Writing.	Phrenology.
Round Towers.	Egypt.	Psychoneurology.
Serpent Worship.	Philosophy and Metaphysics	Theosophical.
Secret Societies.	Ethnology.	Astrology.
Assassins.	Skeptics, Jesuits, Christi- ans, and Quakers.	Alchemy.
Cabeiri.	Travels.	Demonology and Witch- craft.
Druids.	Gems and Coins.	Spiritualism.
Dreams and Visions.	Obelisks.	Mithraic Worship.
Divination.	Ancient Ceremonies.	Mesmerism.
Neo-Platonism.	Phallic Worship.	Etc., Etc.
Rabbinical.		
Gnostics.		

This collection comprises not only such rare and expensive books as Godfrey Higgins's 'Anacalypsis'; Forlong's 'Rivers of Life'; the Works of Robert Fludd, Paracelsus, and Jacob Behmen; the writings of Vaughan, the Rosierucian; tracts on Alchemy and Magic, &c., but all such indispensable books for students as Reichenbach's 'Researches,' Inman's 'Ancient Faiths,' King's 'Gnostics,' Hardy's 'Manual of Buddhism,' 'Isis Unveiled,' Barrett's 'Magus'; while the latest published works of Mr. Sinnett, Colonel Olcott, Dr. Hartmann, Mr. Hargrave Jennings, Dr. Anna Kingsford, Mr. Maitland, and other living authors, are always in stock from the day of publication.

It may be stated as a matter of fact that the advertiser's endeavour has been to offer the most extensive choice of books in the World to those interested in that class of literature of which he makes a *specialité*.

By means of catalogues carefully compiled and well printed, nearly the same advantages are given to customers in Australia, in Asia, in America, and in the extremes of Europe as to those residing in England.

All communications bearing the name and full address of the sender in plain writing will receive immediate and personal attention.

**GEORGE REDWAY, 15, YORK STREET,
COVENT GARDEN, LONDON.**

ADVERTISEMENTS.

IMPORTANT NOTICE.

SABDAKALPADRUMA—A new and improved edition of the celebrated cyclopaedic Sanskrit Lexicon by the late Rajah Sir Radhakant Deb Bahadur is now in the Press. This edition will contain a mass of new matter consisting of a variety of important and useful information, derivations of words (the original work gives no derivation) determined after the rules of the renowned Sanskrit Grammarian Panini, significations of words omitted in the original, and an appendix as large in itself as a complete Dictionary containing all such words (Vaedic and Modern) as do not appear in the original Sabdakalpadruma, explained and illustrated after its manner and a compendium of the principles of Sanskrit Grammar.

The work will be published in monthly parts of 8 forms each, royal Quarto, from May next, and no pains will be spared to present it to the public in the neatest possible form. It will be printed at the Baptist Mission Press, Calcutta, in new Devanagara types.

The price to subscribers in and out of India is for each part Re 1 and Rs. 35 respectively and for the whole work an advance payment of Rs 45 and £ 6 respectively—to Non-Subscribers for each part Rs. 1½ and Rs. 45 respectively and for the whole work Rs. 75 and £ 8 respectively.

The Appendix will be given gratis to all classes of purchasers.

For further particulars and a detailed prospectus and a specimen form of the work and opinions of the literary men anent the Sabdakalpadruma, &c., &c. Apply to Babu Harichran Bose, 71 Pathuriaghata Street, Calcutta.

LARGE GROUP PHOTOS OF THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Comprising Portraits of Delegates from all parts of the world, assembled 29th Dec. 1884 and 1885.

- No. 1.—Morning and Evening group near the house taken in 1885.
- „ 2.—Evening group, near the house.
- „ 3.—Morning group, in front of the large pandal.
- „ 4.—Group of the Founders and some of their associates.

Also

- „ 5.—A view of the Theosophical Head-Quarters.
- „ 6.—View of the Adyar river, looking towards the sea.

Price Rs. 1-8 unmounted. Rs. 2 mounted.

- „ 7.—AN EXTRA SIZE of the evening group 15 by 12 inches.

Price Rs. 3 unmounted.

„ 4 mounted.

Photos of Eighth Anniversary Groups offered at reduced rates.

Rs. 1-4 unmounted photos. Rs. 1-8 mounted.

Cabinet size Photos of (1) Madame Blavatsky ; (2) Colonel Olcott.

NOW READY.

The Yoga Philosophy.—Being the text of PATANJALI, with BHOJA RAJA's Commentary ; with their translations into English by Dr. BALLANTYNE and GOVIND SHASTRI DEVA, an introduction by Colonel H. S. OLCOTT, and an Appendix containing extracts from various authors bearing upon the subject. Edited and reprinted for the Bombay Theosophical Publication Fund by TUKARAM TATYA, F. T. S. Second Edition, revised and enlarged. This valuable work is now on sale at a low price at the *Theosophist* Office ; no student of Occult Philosophy should be without it.

The Bhagavad-gita.—Only a few copies of Mr. TUKARAM TATYA's edition of this sacred book now remain ; those who wish to aid him in his good work by purchasing it should therefore apply at once.

ADVERTISEMENT.

NOW READY.

SUB-MUNDANES :

Or, THE ELEMENTARIES THE CABALA ;

Illustrated, being THE HISTORY OF SPIRITS, reprinted from the Text of the Abbe de Villars (Physio-Astro-Mystic), wherein is asserted that there are in existence on earth rational creatures besides man. With an illustrative Appendix from the work "Demoniality," or "Incubi and Succubi," by the Rev. Father Sinistrari, of Ameno.

Price 10s. 6d., post free. Only a few left.

ADDRESS—ROBT. H. FRYAR, BATH.

The eminent Russian Occultist, Gustave Zorn, says:—" 'Sub-Mundaness' I have received and am enchanted by it; it is really, notwithstanding the somewhat covert way of its writing, as instructive as it is entertaining, and I am very grateful to you, as in general all Occultists will be, for affording them the means of diving into long-lost lore."

Pocket Book Annual and Diary 1886, As. 9, will be found a novel
and very useful book.

INDIA FOR INDIANS.	Send a Post Card and learn about THE WONDERFUL MEDICINES. To be had of Proprietor, T. SAMMI—Gooty.	ORDY. SIZE.	
		Per each.	Per doz.

Best Domes-
tic Medi-
cines. Cheap
and good.

Dismiss your
doubts. En-
quire about
these Medi-
cines & know
for yourself
that they are
good. Read the
Testimonials
and be con-
vinced that
these reme-
dies are worth
a trial. NA-
TIVES OF INDIA
should be
glad of the
opportunity
of good and
cheap Medi-
cines. OINT-
MENT, CASHA-

Letters promptly answered. Enclose Stamp.

Indian Ointment for Aches, Pains, Sores, Bruises, Piles, &c. Recommend- ed (in two sizes)	8 As.	5 Rs.
Cashaya, for Neuralgia, Cholera, Diarrhoea, Dysentery, Scorpion Stings, Headaches, &c. Highly recommended (3 sizes)	8 As.	5 "
Pills, Purgative and Antibilious (Good Female Pill)	8 As.	5 "
Savukiana; or Health Restorer	1 R.	10 "
Gon. Specific in Oils, for Chronic Cases.	3½ Rs.	...
Best Rose Water—Ghazipurka	8 As.	5 Rs.
Sandal and other Hair Oils—for Hindus.	1 R.	12 "
Tooth Powder (Rose and Cinnamon)	8 As.	5 "
Cough Syrup, very nice for Children	1 R.	10 "
After Cough Syrup Entr. Worm Sy- rup	8 As.	...
Blood Purifier made from Ind. Sarsap.	8 As.	5 "
Jhara Nivarthi for Fever and is recom- mended	8 As.	5 "
Hair Renewer, for growth and color- ing; Oil for deafness; and Eye Ointment each,	1 R.	10 "
Diabetes and Spleen Remedy, each	1½ Rs.	15 "
Asthma Remedy, is worth a trial	1½ "	15 "
" Cigarettes, per box	1½ "	15 "
Iron Wine Tonic T. Sammi's own	2 "	20 "

Orders of
20 Rs.
by
Rail free.

Please send for List Gratis.
Packing and Postage,
extra.

Orders above
50 Rs. a pre-
sent of Watch,
Book, Picture
or something
is sent.

THESE
ARE REALLY
GOOD.

Large orders save postage.
Cattle Ointment, ½ lb. tin }
3 Rs.—1 lb. 5 Rs. }
Do. Mixture, Bottle 1½ Rs. }

HIGHLY
RECOM-
MENDED.

Confidence respected in both sexes. PATRONAGE OF HINDUS SOLICITED.
NUMEROUS TESTIMONIALS.

NEWSPAPERS.

The Indian Mirror. The only Native daily paper in India—most extensively circulated. Rates of Subscription, payable in advance:—CALCUTTA, annually, Rs. 24: for one month Rs. 2-8-0: MOFUSSIL, annually, Rs. 32: for one month Rs. 3-6-0: FOREIGN, annually, via Brindisi, Rs. 64-10-0. Casual Advertisements, 2 Annas per line, but no charge less than Re. 1. Special contract rates on application. All remittances to be made payable to Babu Norendro Nath Sen, Proprietor, *Indian Mirror*, Calcutta.

Bharati. A High Class Monthly Magazine in Bengali, edited by Srimata Svärna Kumari. *Bharati* contains notes on Society, Politics and Literature, and receives contributions from the very best writers of the day: indeed the scientific, philosophical, and psychological articles, written popularly, in the simplest language, by eminent authors, form by no means the least attractive feature of the journal. Annual Subscription, Town Rs. 3. Mofussil Rs. 3-6. All remittances to be made payable to Babu Satish Chandra Mukerji, Kasiabagan Garden House, Ultadighi, Calcutta.

The Amrita Bazar Patrika. Published every Thursday. Rates of Subscription in advance:—Annually, Rs. 10; half-yearly, Rs. 5-8; quarterly, Rs. 3-6; all inclusive of postage. Rate of Subscription in arrear:—Annually, Rs. 12. Apply to the Manager, Bagh Bazaar, Calcutta.

The Tatvavivechaka. Published on the 21st of every Month. This interesting Marathi Magazine contains a free translation of selected articles from the THEOSOPHIST. Subscription Rs. 4 per year, and Annas 8 per copy including postage. Specimen copy supplied on receipt of Annas 8. No name entered until the cash is received. ADDRESS:—Manager, Tatvavivechaka, Poona Vaibhav Office, Poona.

The Sudesa Nesan. The only cheap Tamil weekly Newspaper; devotes nearly a column of every issue to Tamil translations of extracts from the "Theosophist," &c. Subscription, annual Rs. 3-8-0; half yearly 1-12-0; quarterly 1-0-0; single copies 0-1-6. Apply to P. T. ARAVAMUTHIENGAR, Proprietor "Sudesa Nesan," Negapatam.

The Jamai-Ul-Uloom (a monthly Urdu Journal), published under the auspices of the Atma Bodh Theosophical Society of Moradabad, contains a free translation of selected articles from the *Theosophist* and other Theosophical writings, as well as original articles on subjects connected with Theosophy. The yearly Subscription including postage is Rs. 2 if paid in advance and Rs. 4 in arrear. All communications and remittances to be addressed to Babu Kalka Pershád, F. T. S., Manager, Mohalla Kanoogo, Moradabad, N. W. P.

Karnataka Prakasika. A weekly Anglo-Canarese paper. Rates of Subscription. English and Canarese—per annum Rs. 10. English alone, per annum Rs. 6, Canarese alone per annum Rs. 6. Apply to the Editor, No. 44, Hospital Road, Pettah, Bangalore.

The Harbinger of Light. A monthly Journal devoted to Zoistic Science, Free-thought, Spiritualism, and the Harmonial Philosophy. Published at Melbourne, Australia, by W. H. Terry. Subscription, Rs. 5.

Psychische Studien. A monthly Journal (in German). Devoted to the investigation of the unexplained phenomena of Psychic Life. Edited by the Hon. Alexander Aksakof, and contributed to by the most eminent German Scientists. Price, Rs. 7-8-0.

Revue Spirite (in French). A monthly Journal of Psychological Studies, founded by Allen Kardec in 1858. Price, Rs. 8-2-0.

La Chaine Magnetique (in French). A highly interesting monthly journal, Organ of the Magnetic Societies of France. Price Rs 5.

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperaments and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the science of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (much matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves its title of "The Wonderful Story;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Zoroaster, a high-class Occult Story by F. Marion Crawford, author of the well known "Mr. ISAACS." It was so fully reviewed in the December Magazine that no more need be said here.

The Aim of Life, by Siddhesvar Ghosh. A useful book giving instructions how to prolong life.

Hints on Esoteric Theosophy in Urdu, by Thakur Ganesh Singh. It is a very useful book for Urdu knowing people who are ignorant of English.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaisesika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kumarasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and lucid survey of Sanskrit literature extant, though unfortunately somewhat partial—especially useful to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Mahabharata* the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

NOW READY FOR SALE.—Reply by A. P. Sinnett to the Report of the Society for Psychical Research. "The Occult World Phenomena" and the Society for Psychical Research. No. 1.

ॐ



THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 79.—APRIL 1886.

	PAGE.
I. Jacob Boehme and the Secret Doctrine	417
II. Occult or Exact Science?	422
III. Kimenis	432
IV. Some cases of Ceremonial Magic	441
V. Ahura Mazd and the Amesh Spentas.....	442
VI. Sarthanthika Samadhi	447
VII. Mystic Reveries	449
VIII. The Rosicrucians	451
IX. The Goddess Durga	461
X. A Buddhist Dedication Festival	463
XI. Unpublished Writings of Eliphas Levi	470
XII. Lonely Musings	475
REVIEWS: The Book of Algoonah; The Sphinx.....	477
LITERARY NOTES	479
CORRESPONDENCE: Astrology; Tobacco Smoking.....	479
SUPPLEMENT	cxxiii—cxxvi

MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

MDCCCLXXXVI.

NOTICE.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month and will contain not less than 64 pages of reading matter. The magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; all contributions on these subjects will be gladly received. All Literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

No anonymous documents will be accepted for insertion. Contributors are requested to forward their MSS. in the early part of the month, so as to allow the Editor plenty of time for correction and arrangement. Writers of contributed articles are alone responsible for opinions therein stated.

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:

London.—George Redway, 15, York St., Covent Garden—Bernard Quaritch, 15, Piccadilly—Miss Arundale, 77, Elgin Crescent, Notting Hill.

Paris.—Georges Carré, Boulevard Saint Germain 112.

New York.—The Fowler and Wells Co., 753, Broadway.

Boston.—Colby and Rich, Bosworth Street.

Chicago.—J. C. Bundy, La Salle Street.

Cincinnati.—St. George Best, 356½ George Street.

Australia.—W. H. Terry, 84, Russell Street, Melbourne.

China.—Kelly and Walsh, Shanghai.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon.—J. R. DeSilva, Surveyor General's Office, Colombo.—Don Timothy Karunaratne, Kandy.

India.

Calcutta.—Narendro Nath Sen, *Indian Mirror* Office.

Bombay.—Tukaram Tatya, 23, Rampart Row, Fort.

Madras.—L. Venkata Varadarajulu Naidu, Royapetta High Road.

Rangoon.—Norman Duncan, Superintendent Fire Department, Dalhousie Street.

Lucknow.—Pandit Jwala Prasad Sankhadhara, Kaisarbagh.

Jubbulpore.—Kalicharan Bose, Head Master City Aided School.

Bhagalpore.—Ladli Mohun Ghose, Medical Practitioner.

Combaconum.—K. Narainasami Ayer, Pleader,

Trichinopoly.—Pagadala N. Muthusami, the Arya Vilas, Teppakulam.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India	} Re. 1	} Rs. 8.
Ceylon		
China and Japan		
Australasia		
Europe and Cape Colonies	..... 2 s.	..... £ 1.
America	..... 50 c.	..... \$ 5.

All Subscriptions are payable in advance.

Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques should be made payable to the Manager *Theosophist* Office, and business communications should be addressed to him at Adyar, Madras.

ADVERTISEMENTS.

Advertisements will be inserted at the undermentioned rates:—

	Single Insertion.	Six Months.	Twelve Months.
	Rs.	Rs.	Rs.
One Page	5	27	50
Three-quarters of a Page	4	22	40
Half	3	17	30
Quarter of a Page	2	11	20

Apply to the Manager, *Theosophist* Office, Adyar Madras.

ओं

THE THEOSOPHIST.

VOL. VII. No. 79.—APRIL 1886.

नास्ति परो धर्मसत्त्वात् ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

JACOB BOEHME AND THE SECRET DOCTRINE.

JACOB Boehme (or as some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Baghavad-Gita, he has been already or will shortly be "born into a family of wise devotees;" and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without

a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day." In this he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Baghavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Baghavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspoken *Supreme One*, together constitute eternal nature,—not the dark world alone, which is termed the "root of nature,—" the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Baghavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vitâ Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiâ" he goes into a subject that often proves a stumbling block to many, and that is the *inevita-*

bleness of evil as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the Baghavád-Gita is denominated *raja* or *raja*—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Baghavád-Gita, Chap. IV: "There are three kinds of action; first, that which is of the nature of *Satyam*, or true action; second, that which is of the nature of *Raja*, or bad action; third, that which is of the nature of *Tamas*, or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom;" and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Baghavád-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day," and the second was devoted to an elucidation of the "The Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism."

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated

are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the *astringent* principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the "*Door of the Sun*."

The Baghavad-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there

it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it). "As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuousity of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given; when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or, "Man—His Nature, &c.," of Saint Martin, will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE.

OCCULT OR EXACT SCIENCE?

ECCE Signum! Behold the sign foreseen in a brighter future; the problem that will be the question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither the life of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,* one can read the following: "It is then given to us, at last, to *know* (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded... We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant*. Verily—"the world was delivered to them that they should never know it."

How likely the scientists are to *succeed* in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only *when his mind has mastered MATTER!*"† The word "spirit" for "matter" might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" forces—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical

* *Bulletin de la Société d'Anthropologie*, 3. fasc. p. 384.

† *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas.)

1886.]

OCCULT OR EXACT SCIENCE?

423

nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,* "If but a few of the *new* forces were proven, they would necessitate the admission in their domain (that of forces) of agents of *quite another order* than those of gravitation."

"I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me to-day. Your words are *quite blue*"...

"What do you mean?"...asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me *they are red*...so red! But it is worse when you fly in a passion with papa for then they are orange...horrid...like that"...

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fire-works and stars," "brilliant stars *shooting pistols*—and then...bursting"...

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations...Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise..."

And he departed.

In a large Russian city, on the banks of the Volga, stands an hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years—to the day of her death in fact—as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the *colours of the Evil one*.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such *impressions* whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was the *decree* of

* *Delle Forze*, etc.

science. The views of the piously inclined, supported by the affirmations of the village *curés*, inclined the other way. The brain had nought to do with the "obsession," for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyze the *impressions* at first hand, he took a large dose of *hashisch*. "My hearing," he writes, "acquired marvellous capacities: *I heard the music of the flowers*; sounds,—green, red and blue—poured into my ears in clearly *perceptible* waves of *smell* and *colour*. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an *Æolian harp*..."*

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*,† and *neurosis*‡—we are told,—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

* *La Presse*, July 10, 1840.

† A Greek compound term coined by the Russian Medical Faculties,

‡ From the word *neurosis*.

1886.]

OCCULT OR EXACT SCIENCE?

425

"Hysterical hallucination" is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word "hallucination" as "an error of our senses, shared by, and imposed (by that error) upon our intelligence."* Now such *hallucinations* of a sensitive as are objective—the apparition of an "astral body" for instance,—are not only perceptible by the sensitive's (or medium's) "*intelligence*," but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to any one who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man's spirit, *naturalising* before the churchman the "miracle," and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. "Hallucination," says an authority quoted by Brierre de Boismont,† "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—"a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients."

This is an additional proof, that "hallucination" was hardly ever studied "*too seriously*" as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists

* Dictionnaire Medical.

† Hallucination, p. 3.

that every phenomenon, every "abnormal" manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot's Mlle. *Alphonsine*—or whatever her name—and her erotic descriptions and her poetry—"in consequence of the swelling with gases of her great bowel" (*sic*)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of a physiological cause, would have to be explained—but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about "hallucinations?" We have given Dr. Brierre de Boismont's "definition," if it can be called one; now let us see a few more.

Dr. Lelut calls it—"a sensorial and perceptive folly;" Dr. Chomil—"a common illusion of the sensorium;"* Dr. Leuret—"an illusion intermediary between sensation and conception" (*Psychol. Fragments*); Dr. Michéa—"a perceptive delirium" (*Delusion of the Senses*); Dr. Calmeil—"an illusion due to a vicious modification of the nervous substance" (*of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophania*)† and folly, made some two thousands of years back by Plato, Virgilus, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*."

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature,—*in abscondito* as the alchemists called it,—were known to the Aryas of the *premahabarata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned "specialists" (?) with regard to the confusion made by their *neurosis*ts and *psychomaniacs* between colour and sound, "*musical impressions*" and *colour-impressions*.

* See *Dictionary of Medical Terms*,
Communication with Gods,

1886.]

OCCULT OR EXACT SCIENCE?

427

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann; in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature*, (No. 626, 1885, pp. 406, *et seq*) in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *resumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters; *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba, ca, da* are all of red-grey colour; *bi, ci, di* ash coloured; *bo, co, do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los campos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to N. R. human speech appears in the shape of many coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colours of a singing voice

and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N. R." does.

Besides Galton's interesting chapter upon this subject, in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I hear the sounds of a guitar, I see vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr. Pedronneau's subjects in Paris* has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I feel a great number of coloured points floating over the heads of the singers. I feel them, for my eye receives no definite impression; nevertheless, I am compelled to look at them, and while examining them I feel perplexed, for I cannot find those bright coloured spots where I look at them, or rather feel them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis and hysteria*" is the only answer obtained, and the "*canine hallucinations*" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "Blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and

* *Annales d'Oculistique*, Nov. and Dec. 1882.—*Journal de Medicine de l'Ouest*, 4me. Trimestre, 1882.

1886.]

OCCULT OR EXACT SCIENCE?

429

colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his Vedas, can suspect what the real phenomenon means; simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.* (2) *Mythology* shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their *sun-gods* and *radiant deities*—such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc.—connected in one way or the other with music and singing,—with *sound* in short,—associated with radiancy and colour.†

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light," "to hear" and "to see," are always associated. In Hymn X, 71, verse 4, we read "One—though looking, sees not the speech, and the other seeing—does not hear it." And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or "one furnished with eyes" and "one furnished with ears." The latter is natural—the singer has a *good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist, tells‡ us that "the Sanskrit verbal root *ARC* is used to denote two meanings—(a) "to sing," and (b) "to shine," to radiate beams or rays. The substantives *rc* and *arka*, derived from the root *ARC* are used to signify (1) *song*, *hymn*, and (2)

* *Introduction à la Mythologie de l'Odyssée*. "Voyvodsky."

† *Essay on the Bacchic Cults of the Indo-European Nations*.

‡ Professor Ovseniko Koulikovsky, the Author of the *Essay on "Bacchic Cults."*

brilliancy, ray, sun... In the conception of the ancients a *speech could be seen*... he explains. What does the Esoteric Doctrine,—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.* *Human* speech, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the “Atlantean”—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human “speech”—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. “Sound is *seen* before it is heard,”—says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one *SENSE*, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses...

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of our Race) at the end of the 7th sub-race. In plainer and fuller language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd Root-race of the Fourth Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the Third Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists,—“in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality;” Humanity was on its *descending arc* in the first half of that round and in the last half on its *ascending arc*: *i. e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had

* See *Esoteric Buddhism*—for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in the *Secret Doctrine*, which will shortly be published.

become a more rational being though still more an ape than a *Deva-man*." And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles—we have to infer the following:—that the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by re-nascent "primordial" spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human Reason*.

On the principle of that same law of correspondences,—as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE—civilized humanity will soon begin to show itself, if even less "rational" *on the worldly plane*, at any rate more *Deva-like* than "ape-like"—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still "ape-like" propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority,—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally,—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by "improving the texture" of their spiritual minds.

H. P. BLAVATSKY.

(To be continued.)

KIMÉNIS.*

I

I OPENED the page I had already marked in my volume of *Records of the Court of Appeal*. I re-perused it and hastily transcribed it :—

“As regards the application of article 366 of the same code, it appears from the preceding decision of the Court of Appeal that the fixing of the sum to be paid for damages and interest rests with the court, and hence.....”

The construction of the sentence did not seem correct :

“No,” I said. “It is not that, I must change it.”

I put down my pen, I rose from my chair and walked up and down the room. The candles with their shades threw the light down on to the table-cloth and the books and papers that were on it. All other objects disappeared in semi-darkness. The fire in the grate was almost out. All around me was still, as there was no noise from the street, and in the house all the other inmates were asleep.

I was feeling rather tired. I had been working at this report for the last three hours and it had to be ready for my chief in the morning without fail.

I sat down again at the writing-table and began to correct my sentence.

“Hence”...I was going to add : “it would appear reasonable.”

When all at once my hand began to tremble and after “hence,” instead of “it would appear reasonable”...it wrote the words : “I am here, I am here, I am here”...

I closed my eyes, then I opened them again and had some difficulty in convincing myself that it was not an illusion. At the same moment my right hand was bent by an involuntary movement and seemed to wish to approach the paper.

Then, without idea or will on my part, my pen began to write : “I am here, I want to speak to you.”

“But who are you then...who?” I said involuntarily.

“Kiménis” traced the pen on the draft of my report.

“What nonsense ! What does all this mean ?”

“Whence comes this strange name ?”

I do not know whether I was thinking or speaking aloud.

The pen wrote rapidly : “Kiménis is my name : it means beauty, for I am beautiful. I am here because I wish you well. I love you. Do not torment me by suspicion ; henceforth I shall be with you often.”

I threw down the pen and left the table.

It was true that I had a vague idea of so-called spiritual correspondence, as the table-turners call it, but I had never investigated it. These stupidities in no way interested me.

But whence came all that had just happened and how was it to be accounted for, especially at a time when I was completely absorbed in my work and was thinking of nothing but my report ?

* Translated from *La Nouvelle Revue*.

1886.]

KIMENIS.

433

However I did not linger over this question, for I was decidedly tired; I went to bed and fell asleep at once.

II

The next day I rose early and it was only when I had seated myself at my writing-table to finish my report that the adventure of the previous evening occurred to me.

This recollection caused me a certain amount of annoyance for the sheet had been spoiled by the writing of Kiménis and I had to copy it out afresh.

In an hour or two I finished my work and took it to my chief.

On my return home I felt unwell. The weather was disagreeable. There was a thaw. Mist emanated from the houses, from the pavement, from horses and even from men. Nothing was easier than to fall ill under such conditions. Already I began to feel feverish. My head was heavy and my throat sore. This was the more annoying since I had promised to go to the opera in the evening and did not wish to break my engagement.

In this unpleasant disposition, morose and irritated, I sat down to my table, and took up the first book that came to hand; but I found it uninteresting and soon closed the volume.

All at once my left hand began to tremble: it raised itself and then fell again without any volition on my part.

Could this be a repetition of what took place yesterday? I took a sheet of paper wondering if I could manage to write with the left hand. My hand sped rapidly over the blank paper.

I shut my eyes. At length the pencil stopped. My hand rose, then suddenly falling, struck the paper as it made an energetic full stop at the end of the sentence.

I looked; it was impossible to understand anything; but the idea presently occurred to me that the phrases were written the reverse way and must be read by holding the paper up to the light.

In a fine hand, that of the night before, were traced the following words:

"Your suspicion and contempt offend me. You do not want me; but I am here and I cannot go away. Believe me, I wish you well. You are ill but I will cure you in an instant with sea air."

I had barely time to read these lines before I felt around me a soft caressing breath of air.

"What has come to me?" I thought with terror. "Is it possible that my nerves have become affected to this extent? Whence comes this sickly imagination?"

But the breath of air increased. It was sea air, the air we all know so well, fresh, electrifying, vivifying, as on a bright spring day when one is standing on the deck of a ship: I felt it on my face and drank it in greedily.

Reality disappeared. I was wrapped in dream, a dream of Southern seas. I seemed to hear the regular and monotonous murmur of the waves. The far-off blue sparkled before me. I breathed with full lungs.

Gradually the breeze ceased, and I came to myself. My fatigue, my head-ache, all had disappeared as if by magic. A sense of supreme well-being enveloped me. I felt fresh and well.

Again my left hand was drawn to the table, and a few seconds after, holding the paper to the light as before, I read :

"You see, you are cured. But I will do even more for you : This evening I will save your life. Then perhaps you will have confidence in me."

But after all, this is pure madness ! It is impossible that I can give myself up like this, I thought. And crushing the paper in my hand I threw it into the fire.

Then from the walls and from the frames of the pictures I began to hear strange sounds that had never till then been produced in my rooms. It was a short hard noise as if some one was tapping something hard, a crackling like the bursting of some tiny object, or rather like slight electrical discharges.

The bell sounded in the antichamber. I went to the door to meet a friend who had just come. I was feeling exceedingly well.

III.

After dinner I prepared to go to the theatre and ordered my servant to bring me my large pelisse.

He looked at me with surprise. I only used this pelisse, a very capacious and heavy one, for travelling and going out in the evening when there were at least twenty degrees of frost. During the whole of that winter I had not once had occasion to use it.

"What did master ask ?" said my servant.

"The large pelisse."

"But master forgets how warm it is to-day. Even with the small one master would be suffocated. I was thinking he would only need his overcoat."

"Give me the large pelisse."

He shrugged his shoulders slightly with a stupefied air, fetched the pelisse, and put it round my shoulders.

I drew it round me, went out and got into my carriage.

At this hour of the evening the promenade called the Grand Morskaya was, as usual, thronged with equipages which passed and repassed one another in the fog.

I had already nearly reached the door of the theatre, when, all at once, a vehicle rushing along at full gallop emerged from a side street in front of my carriage. In an instant my coachman uttered a cry and pulled at the reins with all his strength. I felt at the back of my neck the warm breath of the horses who were following. Something struck me in the back and pushed me forward. I was pitched over to the right and then found myself, wrapped in my enormous pelisse, thrown like a sack on to the muddy pavement.

I succeeded in raising myself. The carriage that had knocked down mine had driven away rapidly. The drivers were shouting and quarrelling, and a crowd began to collect.

Some one gave me my hat. I heard another say :

"And what a good thing it was that the grey horse took fright ! Did you see how he threw himself on his haunches ? But for that it

1886.]

KIMENIS.

435

would have been impossible to stop him. The gentleman would either have been crushed altogether, or at any rate would hardly have escaped without the fracture of a limb."

"It is fearful to think of! But we live beneath the eye of God."

I put on my hat all splashed with mud and took my place in the carriage again.

"Master is not hurt?" asked the coachman. "That rascal ought to have been taken to the police-station. Such careless people ought to be punished."

"No, I have received no harm. Go on quickly."

In a short time I was completely myself again.

"But then," I thought, "the pole must have struck me in the back. The shock must have been pretty strong, because I could not keep my seat. I feel nothing now, it is true; but perhaps that is only because it is the first moment."

I felt myself all over. I felt no pain, but my pelisse was badly torn.

In the passages of the theatre, my torn garment, the wadding showing through its rents, and the mud with which I was covered, drew the attention of everybody upon me.

The box-keeper was most attentive to my mishap. He did his best to clean my hat, and promised to pin up my pelisse so that I might be able to leave the theatre without "causing contemptuous remarks."

It was a charming evening. The opera was *Faust*. Mazine and Marie Durand sang most enchantingly. There seemed to be something mysterious and supernatural in the scene.

Still I did not once think of Kiménis.

IV.

When I arrived home, my servant raised both his hands at seeing my pelisse in such a sad condition, and when he heard my account of the accident, made the sign of the cross.

"Yes, we may well say that God specially protects our master!" he cried. "If you had not put on that pelisse perhaps you would never have come back. See it is cut as if by a knife, and all the wadding has been torn out. There is nothing but the fur left." And he gravely shook his head as he looked at the pelisse.

"Ah! the very thought is terrible! With the great-coat you would have been cut to the bone; and even the bone might have been broken! The fall has been nothing, thanks to this pelisse, it is so thick; but without it, you would have had your limbs broken. What surprises me the most is that you should have insisted on wearing it in such warm weather. Yes, it is just that, and no one can deny that it was a presentiment?"

Then he became pensive. It was only after hearing what he had said that the truth of the matter occurred to my mind.

"Yes, he is right, the pelisse must have saved my life. But what made me put it on? Was it not absurd to dress in this way with the thermometer ten degrees above zero?"

I could not understand it in the least. Why it was I do not know, but I had certainly felt that I must necessarily wear that pelisse, and that I could not in fact do otherwise.

"This evening I will save your life."

These words came back to my memory and I shuddered. After having ordered tea to be sent to my study, I sat down at the table. I waited for my hand to be drawn towards the paper, and even longed for it; but it remained immovable.

Some minutes elapsed. It seemed to me that something moved in a corner of the room. I looked...nothing.

Then, on the looking-glass above the mantel-piece I distinctly heard taps. They passed on to a picture that hung near, as if some one was gently striking the canvas. But again...nothing....

What could it all be?

High up, quite near the ceiling, there came an almost imperceptible sound like that of a tiny glass bell. It sounded louder; then louder again, till at last I heard it close to my ear.

Was it within me or without? I could not tell, but I heard it.

A warm soft breath like the air agitated by a fan passed close by my face, and on my cheek I felt a kiss; long, tender, silent. Yes, a kiss; and then, again I could not tell whether within me or without, something seemed to murmur:

"Kiménis!"

This time I was really afraid.

Up to this time I had certainly been struck by the surprising writing, by the mysterious sea-breeze: but I had made no attempt to think the matter out and probe it to its depths. The affair of the pelisse too had disturbed me considerably. I awaited, with more impatience than I cared to confess to myself, the appearance of written lines that should be signed "Kiménis."

However this Kiménis itself, this something that seemed to obsess me throughout the day, took no definite form in my thoughts. I did not represent it to myself as anything having a real and definite existence.

But now, all at once, after this mysterious kiss, I felt positively that Kiménis existed, that she was there close by me. In a word I believed in Kiménis, and I told myself that henceforward nothing in the world could remove that belief.

And this is why I was afraid.

I rushed into my room where fortunately, as on the night before, I fell at once into a sleep as profound as if I had been under the influence of some narcotic.

V.

The next morning I received from the stationer's some paper and envelopes that I had ordered.

As I opened the packet I mechanically took up some of the envelopes and examined them attentively.

On one of them I noticed some marks in relief like those produced by writing in pencil over some soft substance. I thought I could distinguish the letter K and opened the envelope to look inside.

1886.]

Right at the bottom, close to the lowest fold, I read the words, in a well-known hand :

"I am gaining strength,—Kiménis." It was impossible to suppose that any one could have written so well and so regularly at the bottom of an envelope. It would have been folly to have allowed this hypothesis, or to look for any reasonable explanation ; so I did not try.

Hence I really believed in this Kiménis.

If she grew stronger, I became weaker. Though I was not ill, a great change took place in and around me.

It seemed as though I was enveloped in a thick fog, and in this fog I was able to distinguish nothing of what, up to a couple of days before, had belonged to my life.

The hours passed on and I remained at home with my door locked, incapable of working, un-nerved by expectation.

I went into the dining room and dined mechanically. When I returned to my study I stretched myself on a large Turkish couch and waited. The evening closed in, but I never thought of lighting the candles.

A large fire was burning on the hearth. Its fitful flame, sometimes bright and sometimes dull, lighted the high roomy chamber. Out of this semi-darkness I saw emerge from time to time the fantastic design of a heavy piece of tapestry, the angle of a picture, a vase or a statuette, and all these familiar objects seemed to take on a strange appearance ; there was about them something new that I had never before remarked.

My eyes closed, but I did not sleep.

I heard the crackling of the logs on the hearth and the ticking of the clock.

Then a fresh breath of air fanned my face, and a strong perfume of violets filled the room.

I opened my eyes and, a couple of yards from where I was lying, in a space lighted up by the fire, I distinguished what looked like a small cloud, which seemed to revolve as it grew gradually more dense. I remained immovable. My breathing stopped and my heart began to beat violently and painfully. My eyes did not leave the cloud. It did not disappear but went on growing denser by degrees. Little by little it began to assume the vague appearance of a human form. I still gazed at it with my hand over my heart as if to stifle its beatings.

A feeling of terror, of trouble and of sadness came over me ; and yet I felt that had this vapoury form disappeared, I should have been in despair.

All at once I had the impression that some one was gazing fixedly at me. I saw no eyes, there were no eyes, but something incomprehensible, at once sad and yet attractive, gazed at me fixedly making me feel hot and cold by turns.

An instant after I saw them, those deep dark eyes.

In this bluish cloud which became brighter and brighter a radiant form began to manifest itself. I could contain myself no

longer, but threw myself on it madly. My trembling hands seizednothing..... then fell to my side as if deprived of strength. All had disappeared.

VI.

Another day passed. I tried to calm myself, to drive away this dream, to return to reality.

I went to my office and returned home with some fresh work. In the evening I was looking for an article I wanted in one of the innumerable volumes of the "Laws of the Russian Empire."

"No," I thought; "I will give way to this folly no longer. It is madness."

"The law passed by the Senate No. 16181, is it that? No. 16000....." But the figures and the words danced before my eyes. I read whole pages without understanding a syllable of their contents.

Suddenly the enormous volume that I was holding closed of its own accord and fell to the ground with a loud noise.

I trembled; rose hastily and, as I turned round, I saw, behind my chair..... Her.

This time it was no vague and uncertain form, it was no longer a cloud, a vapour, a phantom. A living woman of extraordinary beauty stood before me. It was the same gaze that I had felt the evening before, the same smile.

Black silky hair braided with rows of pearls shaded her face, covered her shoulders and fell in thick waves to her knees. Her breast was half uncovered. With one admirably formed hand she leant on the high back of my chair. Her other arm, white as alabaster, appeared through her waving hair.

She was clad in a sort of tunic that reached to the ground, of two colours, white and pale blue, of some indescribable stuff, supple, velvet-like, very fine; and so closely did it cling to her lithe form that it might have been damped.

Yes, it was a woman; but so brilliant, and so radiant that she could not be compared to any human creature, even in the freshest blossom of youth and beauty. She was the incarnation of an artist's dream at the most ecstatic instant of his creative frenzy. I contemplated her ardently with a feeling of unspeakable suffering. My whole being seemed dissolved before her.

Suddenly she took my hand, and her touch thrilled through me like an electric current.

I wanted to cry out, but I could not; and I do not know how it was, but I found myself seated beside her on the sofa.

Her warm hand still clasped mine. She leaned towards me and I felt her breath on my cheek. At the slightest movement a perfume of violets exhaled from her person and made me feel quite giddy.

Then she spoke. And who but she could have expressed her thoughts in that mysterious rippling speech that filled my heart with terror, with delight and with suffering?

"Is it possible that you are afraid of me?" she murmured with a smile as she looked into my eyes, and drew herself more closely towards me.

1886.]

KIMENIS.

439

Then, marshalling all my last remaining forces, I said, almost with a sigh :

"But who are you ?"

"Who? I might tell you that I was a spirit who has long quitted the earth. I might make up some sort of interesting story ; but I do not want to deceive you.....I do not know what I am, I have never lived as you live, and *I want to live.*"

She pronounced these last words in a tone that vibrated with passion, with pain and with tears.

"Whence do you come then? Why are you here? What is it you want of me?"

"Whence do I come? From everywhere. I have been about you for a long time, but I could never make myself known. I am here because I belong to you. You yourself have created me,* you have evoked me ; and I love you. I want to live.....Give me life... life!"

Her eyes sparkled and grew dull by turns. She threw herself on my breast folding me in her arms, and her hot lips seemed to drain the life from mine.

I felt my blood freeze in my veins and snatched myself from her embrace.

Then she gazed at me with a triumphant smile. Her cheeks a glow red, her bosom heaving, she tried to approach me again. But I repelled her with violence.

An indescribable horror seized me. All at once I felt such a hatred for her, that I could have strangled her, annihilated her ; but I could not move. A mortal weakness had taken hold of me.

She laughed gently and murmured ; "Till to-morrow."

It seemed to me she threw something over me and then she disappeared.

For a long time I remained motionless, hardly able to breathe, and covered with a cold perspiration. Then I perceived on my knees a fragrant bouquet of violets. I seized them and approached my table with tottering steps. While I was looking at the flowers, as fresh and scented as if they had just been gathered, I saw them suddenly dissolve and evaporate in my hand.

VII.

I passed a horrible night, alternately burning and shaking with fever, without a minute's sleep. As soon as there was an interval in the fever, horrible, formless night-mares passed before my eyes. Then I woke with a start with a feeling of suffocation and a violent beating of the heart. It was only towards morning that I became somewhat calmer and was able to sleep.

* *Khimenu* is the female demon created by the desires and will of man himself. In ancient Egypt during the twelve trials of the candidate for Initiation, the purity of the neophyte was tried by surrounding him with conditions that created temptations. If the will of the candidate was strong, all was well. But woe to him if his lust was stronger : it created *Khimenu* and he was caught in the snares of his own creation. The writer tells us he had never even heard the name before. He pledges his word that the facts of his story happened exactly as told and are in no way exaggerated, and his family corroborate him. A terrible nervous prostration dates from that time, three or four years ago.—Ed.

It was late when I awoke, with shattered nerves and a heavy head. At last my ideas became pretty clear. Although my firm faith in the reality of the existence of Kiménis was not shaken, yet I was no longer under the spell of this indefinable being. I no longer awaited her coming with dread mingled with delight, but was determined to allow her to influence me no more. I resolved to fight against her and to conquer her, be the cost what it might.

"No," I said to myself, "it is impossible that a mysterious force can thus take hold of a man against his will, and exercise such dominion over him as to render resistance impossible. No, if I do not succumb to her charms, if I remain cold and strong, she will disappear like a fog, as if she had never existed."

These reflections calmed me and gave me confidence in myself. Several times during the day my hand began to tremble, to bend until it pained me; but I resisted. I did not touch a pencil and succeeded in concentrating my whole attention on my work.

I passed the evening in company. My wearied, unhealthy air attracted attention. I felt indeed very ill, but I did not wish to show that this was the case. It was midnight when I returned home, and I went straight to my bed-room without entering my study. As I put out the light, I suddenly saw Kiménis before me; but she was not the same as on the previous evening. Her vapoury form floated in undecided lines, as she fixed a sad and suppliant gaze upon me.

I called up all my strength and said as I looked steadily at her; "Vanish!"

A sound that resembled a sigh or a groan was heard, and then it vanished.

The phantom disappeared in the twinkling of an eye.

I put out the light, closed my eyes and slept.

But I saw her again in my dreams as clearly as in reality.

She stood before me, with flaming eyes, her face distorted with anger and said:

"Ah! you do not want me; you drive me away; you do not give me life! Very well! then....."

She made a movement and behind her I saw an enormous monster of an ourang-outang which threw itself on me and began to tickle me. I might struggle as much as I pleased, it would not release me. I was being suffocated, and felt as if I was dying in terrible pain.

I rose from my bed with a cry. Groping with trembling hands I lit my candle.

Kiménis and her ourang-outang had disappeared, but my horror may be imagined when I felt the tickling continue. I ran round the room like a madman, covered with cold perspiration. The invisible paws continued to tickle me and this torture lasted more than an hour. I was at the end of my strength and an irresistible impulse drew me towards the razors on my dressing table. But all at once I felt within myself such fury, such thirst for life, that horror, despair and terror were all forgotten. Then suddenly this insupportable tickling ceased.

1886.]

KIMENIS.

441

I fell exhausted on my bed. Little by little I came to myself, but sleep was impossible.

From that time all has ceased.

Kiménis has left me in peace. Nothing recalls her existence to me. But I am broken. There is not a sound spot in my body. There are weeks, even months, during which I feel as if I was going to die every moment. Life becomes insupportable to me. And can this incessant torture be called life? I am poisoned for ever.

"Nervous disorder," say the doctors with a shrug of the shoulders.

VSEVOLOD SOLOVIOFF.

SOME CASES OF CEREMONIAL (EUROPEAN) MAGIC.

(From a scarce and curious book, "The Astrologer of the 19th Century" by the Members of "The Mercurii," London. 1825.)

RAISING the spirits of the Moon.

"The following curious facts were related to us by three gentlemen, students, of undoubted veracity, with whom we are well acquainted, and who actually experienced them:—

"On the night of October 22, 1822, we resolved upon invoking the spirits of the moon, and, accordingly, having prepared the circle, and used the necessary ceremonies and incantations, there suddenly came such a furious storm of rain and hail, and such a dreadful tempest arose with fearful blasts of wind, that the elements seemed as if waging war with each other. We every moment expected the dome skylight over our heads would be shattered into a thousand pieces. The rain continued to fall in gushing torrents, the wind howled mournfully, and the lightning flashed in our faces, while the thunder actually shook the building to its foundations. Expecting these occurrences, we were nothing dismayed thereat, but persisted, notwithstanding this fury of the elements, to urge the spirits more powerfully to visible appearance. What followed we cannot at present reveal: suffice it we had ample proof of the reality of spiritual agency. At the close of our mystic labours, as we were dismissing the spirits by powerful restrictions, we were suddenly astonished by a tremendous noise, evidently supernatural, for, had twenty parks of artillery, a hundred loaded wagons, or a thousand pedestrians, passed by at this period, the noise we heard could not have been equalled. It resembled the most furious crashes, incessant cracking of whips, trampling of horses, sound of organs, and innumerable voices, united in an unintelligible jargon. It lasted without intermission for nearly twenty minutes, then suddenly ceased. As soon as we could (which was almost on the instant the noise ceased), we rushed into the street, eagerly inquiring of the guardians of the night if any vehicles, or if any particular company, had passed; but they all agreed none had gone by. This was a little before two o'clock in the morning (our ceremonies began at midnight), and the

experiment was performed in a now dilapidated, but once fashionable, place of public resort, at the west-end of the town," (London).

2. An attempt to raise the spirits of the Moon. (As related by Mr. Flight, the Bristol astrologer).

"A few years since, Mr. Flight and another student in the occult sciences resolved upon making an attempt to raise a spirit. They accordingly, after mature deliberation, determined upon raising the lunar spirits, or those attributed as such to the government of the moon; for this purpose they repaired to a field in the neighbourhood, and commenced their operations. They drew the circle correctly upon a plain part of the field, and had no sooner began their magical incantations, than there came most fearful noises, to which succeeded copious showers of rain around the circle, *but none fell inside thereof*. After this, there came a figure apparently resembling a woolpack, which perambulated the circle, and, as may well be supposed, terrified the operators. However, the next appearance was still more fearful and terrific. For there now came a most furious bull, which, hideously roaring, darted directly at them. The assistant operator, no longer able to keep up his courage, ran in dismay out of the circle, got over a stile which adjoined, and escaped. The bull pursued him to the aforesaid stile, and then vanished. Mr. Flight persists in the truth of this, and declares that it was only by the most powerful incantations that he ensured his own safety."

AHURA MAZD AND THE AMESHA SPENTAS.

THE original Being, the indefinable, incomprehensible, infinite, unconditioned, uncreate First Principle, the Cause of all Causes, in its inconceivable state before its manifestation into the state of existence, is variously denominated by various philosophies and doctrines, though recognized by them all as *the God*. Some call it the invisible light; while, according to the Vedantists, it is the everlasting intelligence and bliss, or Parabrahm. The latent properties of the Being are two, consisting of the spirit and the substance, which are co-existent and co-eternal. In the process of manifestation is produced the idea of manifestation, which is the same thing as the intelligence or wisdom. The expression of this idea is called the divine spirit or divine mind or consciousness. It is sevenfold (or its constituent powers are seven), and its existence is pervaded by sevenfold systems.

The order of manifestation, according to the Vedantists, is this: (1) Parabrahm; (consisting of Atma and ignorance,) or according to the Sankhya philosophy, of Purush (spirit) and of Prakriti (substance); (2) Mahatatwa (Buddhi or intellect); (3) Ahamtatwa (collective aggregate of egoism, the Ishwar, the manifestor, the creator.)

According to the Platonists, there are three hypostases in the divine nature. The first is *the One*, who is above everything, a pure will, an absolute love (or intellect). The second is the intelli-

gence. The third is the Demiurgus, the universal spirit, soul or life, the manifestor or the creator.

The idea of Being always carries with it the idea of non-Being. The two ideas are co-existent and co-eternal. No philosophy or doctrine, therefore, is perfect that exclusively regards the Being without the non-Being. There can be conceived no idea of Being without non-Being, of light without darkness, of knowledge without ignorance, of good without evil, of truth without falsehood.

"If it seem to you that the hypothesis must be defective, which represents the principles of good and evil as co-eternal and co-equal, and neither proceeding from the other; and nevertheless makes the latter to some extent inferior and subordinate to the former,—remember that, although in one sense they must be on an equality, inasmuch as both have an identical source in the human faculty of idealization, yet that it lies with man to determine to which side the balance of power shall incline, and that it pleases him, theoretically at least, to give the preference to his ideal of good, and making that the Supreme, to commit all creative power into his hands, even the power that produces the Devil; a fact recognized in the Hebrew saying, 'I the Lord create evil.'

"But though we thus attain our conception of the existence of the personified evil by a process identical with that which brings us to God, namely, by imagining one side of our nature as divested of limitations, it does not follow that the natures of these two beings correspond in detail. In the devil there is no distinction of persons or distribution of functions; no trinity of Father, Son and Spirit, of God, Woman and Offspring. These are the essential attributes of creative intelligence only and of loving impulse. Hate creates nought, save a hell for itself and its victims. The function of the 'sole Being sole,'—the personified selfishness—is destruction." (The Key of the Creeds.)

In the Zend Avesta of the Zoroastrians, the words, Ahura, Mazd, and Ahura Mazd, are promiscuously used; but it appears that Ahura is equivalent to the Being; Mazd, to the wisdom or intelligence; and Ahura Mazd, to the Demiurgus, the creator, the universal spirit; yet, as we have said, all the three terms are used for one another,—a fault not uncommon with many doctrines. The Anra Mainyus is equivalent to the principle of non-Being, though the word has another signification as opposed to the Spenta Mainyus. This subject has, however, been sufficiently dwelt upon in my last paper.

That Ahura Mazd is eminently the divine spirit will be gathered from the following rather lengthy but very valuable quotation from the work of the German Doctor Wilhelm Geiger, entitled "Civilization of the Eastern Iranians in Ancient times:"

"Ahura Mazd is the Ruler and King of the invisible, as well as of the visible world. It is He Himself who has revealed His holy religion to Zarathustra. In His being Ahura Mazd is a Spirit. His most conspicuous attributes are *Asha*, 'Holiness, and *Chisti*, 'Wisdom.' Even His name describes Him as the 'Wise' (Mazd), and

as the 'Lord' (Ahura). Extremely characteristic is the very address which constantly recurs in the Vendidad: 'Ahura Mazd the most blissful spirit, creator of the corporeal world, Thou Holy!' or more briefly only: "Creator of the Corporeal World, Thou Holy!"

"With this we may also further compare the first words of the first Yasna:

'I declare it, and I venerate the Creator, Ahura Mazd, the Brilliant, Radiant, the Greatest, Best, Most Beautiful, Mightiest, Wisest, Best-formed, most exalted through Holiness, Giving Profusely, Granting Much Bliss, Who created us, Who prepares us, Who maintains us, the Most Blissful Spirit.'

"In the above are given the principal attributes that constitute the nature of Ahura Mazda.

"*He is a Spirit.* He is not anthropomorphic. Though He is represented as speaking, thinking and acting, no passage of the Avesta authorizes us to assume that Ahura Mazd was thought to exist in any definite visible form. The expression 'Best formed,' must not be pressed too far, and if, on the other hand, mention is made of 'the most beautiful body of Mazd,' we must regard such language as symbolical. For the sun is expressly spoken of 'as the body of Mazd,' and no one could well affirm that this designation should be understood literally. Light is indeed of the essence of Ahura; and hence the sun as the source of perceptible light renders Mazd, so to say, visible himself.

"*Ahura Mazd is a Spirit.* He is a superhuman and transcendent being. His attributes are therefore chiefly spiritual ones. He is the Wise, the Omniscient, the Holy or Pure, the Benign.

"Ahura Mazd is also identified with the Best Holiness, with *Ashavahista*. 'Holy' and 'Pure' are his constant epithets. All is good in Him, as also only goodness issues from Him. And as the believers in Mazd shall imitate Him, so also they, as the 'pure' or 'holy' are styled the *Ashavānō*.

"Ahura Mazd does not stand alone. He is also the highest amongst all the spirits. Thus He is surrounded by a body of genii or angels, who assist Him in His work, or to whom certain spheres of activity are assigned. The mightiest and most venerable amongst them are "the Amesha-Spenta. Their name signifies the blissful immortal."

Plato compares the First Principle to the sun. "For as the sun by his light not only confers the power of being seen on visible objects, but is likewise the cause of their generation, nutriment and increase; so *the good*, through superessential light, imparts being, and the power of being known, to everything which is the object of knowledge." "Hence," says Damascius, "this highest God is seen afar off as it were obscurely; and if you approach nearer, he is beheld still more obscurely; and lastly, he takes away the ability of perceiving other objects. He is, therefore, truly an incomprehensible and inaccessible light, and is profoundly compared to the sun: upon which the more attentively you look, the more you will be darkened and blinded; and will only bring back with you eyes stupefied with excess of light."*

* The Introduction to the *Parmenides* of Plato by Thomas Taylor.

The Divine Spirit is sevenfold or has seven Divine powers which are called the Amesha-Spentas, or the Immortal Benefactors. They are called, (1) Ahura-Mazd; (2) Vohunano; (3) Asha-Vahista; (4) Khshthra-Vairya; (5) Spenta-Armaiti; (6) Haurvetat; (7) Amertat.

According to the Kabbalists, these Divine powers are called God's spirits, the spirits of the invisible light, and are respectively denominated thus: (1) the Spirit of wisdom; (2) the Spirit of understanding; (3) the Spirit of counsel; (4) the Spirit of power; (5) the Spirit of knowledge; (6) the Spirit of righteousness; (7) the Spirit of Divine awfulness. "They are the Powers or the Elohim of God, and are co-equal and co-eternal. Each has in itself the nature of the whole. Each is a perfect entity. Of them all is the whole of God's substance pervaded. And in their individual manifestations, they are the Gods."*

According to Zoroastrianism, each of the seven powers which collectively constitute the Divine Spirit, respectively impart, (1) wisdom, divine knowledge and perfection, (2) good mind, (3) truthfulness, (4) fruitfulness, (5) devotion and piety, (6) healthfulness, (7) immortality.

The Zamyad Yasht has the following description of the Amesha-Spentas:

"The strong kingly majesty created by Mazd praise we, which belongs to the Amesha-Spentas, the shining, having efficacious eyes, great, helpful, strong, Ahurian—who are imperishable and pure.

"Which are all seven of like mind, like speech, all seven doing alike, like is their mind, like their word, like is their action, like their Father and Ruler, namely, the Creator Ahura-Mazd.

"Of whom one sees the soul of the other, how it thinks on good thoughts, how it thinks on good words, how it thinks on good deeds, thinking on Garo-nemana. Their ways are shining when they come hither to the offering gifts.

"Which are there the creators and the destroyers of the creatures of Ahura-Mazd, their creators and overseers, their protectors and rulers.

"They it is who further the world at will so that it does not grow old and die, does not become corrupt and stinking, but ever-living, ever-profitting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living may come, which goes according to wish, furtherance for the world.

"The worlds which teach purity will be immortal, the Druks will disappear at the time. So soon as it comes to the pure to slay him, and his hundred-fold seed then it is (ripe) for dying and fleeing away."

On the physical plane, the Amesha-Spentas represent the various stages of the evolution of the substance in their due order. Ashavahista represents the ethereal elements; Khshthra-Vairya, the minerals; Spenta-Armaiti, the earthly elements; Haurvetat, the watery elements; Amertat, the vegetable kingdom; Vohu-

* "The Perfect Way."

mano, the animal kingdom; and Ahura Mazd, man (not rudimentary man but man regenerate). These are the various stages through which the Divine Spirit passes or has to pass before arriving again at the point or the state from which it originally started. The Gahambars or the season festivals, which the Zoroastrians celebrate; and which are six in a year, appear more in accordance with the six passion days of the Christians. The Gahambars in their consecutive orders refer to the evolutions thus: (1) the heaven (or the ethereal elements); (2) the watery elements; (3) the earthly elements; (4) the vegetable kingdom; (5) the animal kingdom; (6) the human kingdom. These are the six stages of the evolutions of the substance, after passing through which, the Divine Spirit ultimately enters the seventh state, the state of Itself, and arriving there, rests from the activity of evolution, before another turn of manifestation is ripe and this rest is the end of the Kalpa of the Hindus.

The Amesha Spenta, Spenta-Armaiti is often mentioned in the Zend Avesta, as the daughter of Ahura Mazd; while Fire (the ethereal element) represented by the Amesha Spenta, Asha-vahesta, is the son of Ahura Mazd. The peculiar characteristic of Spenta-Armaiti is that of purifying. Now it is well known that many doctrines take water to be the symbol of matter and possessed of the property of purification, and call it either the spouse or the daughter of the Spirit. Matter is, again, the symbol of the divine substance, in that matter is the densified state of the substance, and is that something which is essential to the purifying of the Spirit. In the Zoroastrian ceremonies matter is symbolized by water (or what is called the Zasthra) and the Spirit, by the Haoma juice. In the Christian symbology, the equivalents are water and wine respectively. Thus when Spenta Armaiti is spoken of as the daughter of Ahura Mazd, the interpretation is that she is the symbol of the divine substance. Fire is the symbol of the Spirit or soul regenerated by means of the Substance or of water, or otherwise expressed, it is the result of the spirit purified, by its conjunction with or its crucifixion through matter.

"When the coming Asha shall smite the Drukhs, when there comes what was announced as delusive; immortality for men and Daevas, then shall thy profitable land increase, O Ahura!" (Yasna 47). The word *Asha* here as elsewhere stands for Ashavahista. The arrival of the Asha indicates that ultimate Mahapralaya, when the totality of the spirit shall have completely passed through the ordeal of purification and when the substance too shall have resolved itself into the original state of Being. It will be then that the truth will be realized that the immortality of men and of Daevas (the evil spirits of the astral sphere) was delusive and not real. Applied individually, the attaining to Asha or Ashavahista means the accomplishment of that spiritual perfection, which is and which ought to be the ultimate and the only object of mankind.

Ardivisur is another name for water or for the symbol of substance and is of feminine sex. She is often spoken of and praised in con-

1886.]

SARTHANTHIKA SAMADHI.

447

nection with the Mazdiasnian law. This Mazdiasnian law is the Zoroastrian doctrine, the essential precept of which is purity in thought, word, and deed, and which leads one to God.

DHUNJIBOY JAMSETJEE MEDHORA.

SARTHANTHIKA SAMADHI.

PART II.

Vākyaṃs (Sentences.)

1. The state in which the individual soul merges into the universal soul, where there is no *thriputi*—i. e., the distinctions of the Sight, the Seeing, and the Seen,—and the condition of infinite blissfulness and the form of pure energy, is *Samādhi*.

2. Having given up the meditation and the position of a meditator, the act of knowing, with as calm a mind as the steady lamp in windless room, essentially the object of meditation is *Samādhi*.

3. The mind becoming motionless, assimilates itself with *Paramāthma*. This is *Samādhi*.

4. While knowledge growing to higher knowledge reveals the existence of *Paramāthma* in one's own heart, self pride (*Ahankāra*), Mind (*Manas*) and *Buddhi* disappear. This is *Samādhi*.

5. Uniting *Prāna Vāyu* and *Apāna Vāyu*, and storing up breath, and resolutely looking at the tip of the nose, and sitting in the well known posture of *Shanmukti** and listening to the sound of Pranava—*Om*; with these helps, mind sinks away there only. This is *Samādhi*.

6. As there is no milk in the cow's teats after the cow is milked, so there is no mind after the destruction of all passions. This is also *Samādhi*.

7—8. When the fine knowledge-giving senses rejecting their sensations and uniting themselves with mind, remain in their true and original nature, and when *Buddhi* is steady and firm, then that state is the best one as they say.

Slokams (Verses.)

9—10. The one and supreme state of existence is that which is perfectly calm, which has desires and designs, and which is yet as steady and unmoving as a piece of stone, and which has neither waking nor sleeping conditions.

11. When the *Prāna Vāyu* (Breathing) is moving to and fro through the *Sushumna* road (i. e. when the breath is passing in and out equally through the two nostrils simultaneously), then the mind or *Chiththam* will be calm and quiet.

12. The state in which the mind is steady and calm is known as *Manōnmani*.

13. A person who is a *Jīvanmuktha* has this destruction of this formative mind. (A *Jīvanmuktha*, in brief, is "a man in the world, but not of the world.")

14. That person, after the destruction of his body, attains *Vidēhamukshi* (i. e. Re-birthless *Moksha*).

* Posture of *Shanmukhi* :—is closing the ears, eyes, and nose, fixing the sight and mind between the two eye-brows, and perceiving the sacred *Nāda*, *Bindu*, and *Kala*; (Vide *Sri Sītharamanjayam*, Canto I, verse 106); which correspond to A, U, and M of *Om* (*Ibid*, verse 126).

16. When *Chiththam* has soared above the influence of the mighty world, (*i. e.* when the earthly desires have ceased), the state of those that have lost the mind, in its undesiring wakeful condition, is still called a sleeping one.

17. *Sankalpa* or desire being absent, this is neither a waking nor a dreaming condition.

18. Nor is it a sleeping condition, inasmuch as there is not a complete unconsciousness and motionlessness.

19. But this is the *Sathya Gnyānam* or knowledge of Truth, which is like fire to the hay-like *Vāsana* (*i. e.* the material affinities contracted in the past and present births; in brief, the recollections of the past.)

20. The very word *Samādhi* explains it; and it does not mean anything else.

21-22. Either by changelessness, or by regarding everything as Brahma, ignoring *in toto* the external actions is *Samādhi*.

23-24. That state or manner of life, which results after the *Rāja* (Love) *Dwēsha* (Hatred) &c. have pined away under the sublime *Brahma Gnyānam* (*i. e.* Divine knowledge or Theosophy), is what is called *Samādhi*.

25-26. That state which regards himself as *Para Brahma*, and *vice versa*, and destroys all kinds of actions (rather desires) ought to be known as *Samādhi*.

27. Identifying one's self with others,—the rise of this knowledge is *Samādhi*.

28. The complete forgetfulness of meditation is *Samādhi*.

29-30. Enjoying a sort of tranquillity in the mind which is purified by the good deeds, the truth, and that which is to be known—the knowledge of these is Brahma as the sages say, and as the word *Samādhi* itself implies.

31-32. The word *Samādhi* also signifies that Brahma who is above all pains and all selfishness, and who is unaffected by happiness and misery, and whose state is more motionless than the firm *Mēru* mountain.

33-34. The word *Samādhi* further signifies that *that* state of the fulness of mind which is a resolute one, which is rooted out, which has neither likes nor dislikes, and which knows neither reception nor rejection, is Brahma.

35-36. The same kind of assimilation between *Athma* and *Manas* (mind) as that between water and salt, is said to be *Samādhi*.

37-38. That state where the *Jivāthma* and *Paramāthma* (Individual soul and Universal soul) are on a par, and which is the burial ground of all desires, is said to be *Samādhi*.

39-40. That state which is void of pride, void of mind, void of *buddhi*, void of sensual actions, and void of all sorts of works, and has no reminiscences of the past or the present, is said to be *Samādhi*.

41-42. Giving up pride, the stream of the works of mind which has become Brahma, through practice, in meditation, becomes *Sampragnyātha Gnyānam*.

1886.]

43—44. The *chiththam*, whose actions are all subsided, and which displays the eternal bliss, and which is known as *Asampragnjâtham*, in an essential qualification of those that practise *Samâdhi*.

45—46. The state of a person who, being drowned in the ocean of self-experience (of divine knowledge), is perfectly indifferent to visible objects and external sounds, and which state is like the lamp in a windless place, is the *Nirvikalpa Samâdhi* (i. e., *Samâdhi* which has no changes of desires.)

47—49. The *Samâdhi* which has neither mind, *buddhi*, nor *chiththam*, and which is the embodiment of *Chith* or *Gnyanam* itself, and which despises and rejects all earthly things, and which is practised by the *Munis* or Sages, is full above, below, and between, and is godly.

50. This most excellent *Samâdhi* was born of that very Brahma's face, (i. e., this *Samâdhi* is the most sacred and important one.)

B. P. N., B. A., F. T. S.

MYSTIC REVERIES.

ONE evening, when reclining on my couch, utterly dejected, dissatisfied with my attempts in making progress in the occult knowledge, and gazing out into space, my eyes became fixed on a bright star, that sent its rays into my room. And as thus I gazed, my inner hearing was opened, and I heard, what at first was like the murmuring of the sea, as it breaks upon the shore. Then the rhythm changed, and wave upon wave, billow upon billow, oceans of harmonious sound broke upon my entranced ear. And from the north, from the south, from the east and the west thereof, there was one glorious choral chant, and which seemed to say "End is there none to the Universe of God, so also there is no Beginning." And as thus I listened, there flashed across my memory that short sketch of the music of the spheres in *Isis Unveiled*.* That the reciprocal relations between the planetary bodies are as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is an effect produced by vibration. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul

* Vol. I, page 275.

to religious aspirations. In fact there is scarcely a human creation which does not respond to certain vibrations of the atmosphere.

If we and the animals are affected individually by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

I also noticed that each star gave forth a certain musical note, and I solved the problem why one certain note in music always affected me more than the others; this note was given forth by my Natal Star, and as thus I listened I grew calm and quiet, and I knew that all would be well in the future, that this life is but a dream, and we only truly awake, when the grim circle of necessity is broken, and then the music of the spheres will continually ring in our ears. But before we reach that happy state, a long journey is before most of us. For the moment a truly earnest occult student enters the straight and narrow path, all his or her previous Karma concentrates itself to a point, and is not spread out, as it would be, if they lead but an ordinary life. They must persevere and reach the goal they are striving for or perish in the attempt. They must be kind and considerate of the feelings of others, not puffed up or vain, nor must they think that no one else has the truth but themselves, for if egotism or rather egoism enters the mind the journey becomes lengthened. But at the same time they must not cast pearls before swine. They must also be just, and sometimes severe, especially to those who would use arcane knowledge for worldly and selfish purposes.

Let us be true Theosophists, in Word, Thought and Deed. Let us ever be ready to lend a helping hand to those who need help, sparing others but not ourselves, and let it grow into our hearts and understanding, that we are all a part of one grand stupendous whole—from the highest to the lowest, from the king upon his throne, to the beggar in the street. The man in the gutter is an integral part of the great unity. If we unselfishly strive for others, doing good wherever we can, doing our duty because it is our duty, yet not slavishly, living up to our highest Ideals, we may rest assured that help will come, just as soon as it is deserved.

STANLEY B. SEXTON, F. T. S.

1886.]

THE THEOSOPHIST.

451

THE ROSICRUCIANS.*

IT is a remarkable historical fact, that the Rosicrucian order sprang into existence, some three centuries ago, like Minerva from the head of Zeus, completely formed and organised without any visible source whence the exoteric world might trace its beginnings. Indeed the members of the order themselves are by no means certain as to its precise origin, and the most far-fetched theories thereupon are to be found in their writings.

All the accounts however agree in pointing to an origin outside Europe in Oriental lands, and for this opinion there must have been some historical grounds that have been either lost or completely shrouded beneath the veil of symbolism. On the one hand it is impossible that a detailed constitution such as that of the Order, together with a system of occult science that embraces every domain of transcendental knowledge, should have been the product of a single man and a single epoch. There must rather have been the co-operation of many men of high spiritual attainments; and thus those hypotheses which attribute the foundation of the Order to a single man such as Studion or Valentine Andrea are untenable, and can only have arisen through the prevailing ignorance about the Order.

It is known that every form of occultism was cultivated among the Egyptian priesthood, that magic: magnetism, astrology and the secrets of chemistry found their votaries in the temples. Since Moses was said to be learned in all the wisdom of the Egyptians, which wisdom, as we know, included magic, there is no inherent improbability in the kabbalistic tradition according to which Moses, with whom the Rosicrucians claim a certain connection, communicated his knowledge to certain chosen members of his nation. Perhaps we ought to consider the Essenes and the Therapeutæ of the earliest Christian times as bearers of the Mosaic tradition, while the depositaries of the Egyptian temple secrets, must be looked for in the Neo-Platonists, especially Jamblichus.

It is certain, that from some such elements as these, among Europeans of Greco-Roman culture, there existed in the first centuries of our era, a secret society, the principal aim of which was, together with magico-mystical studies, the transmutation of metals or alchemy. Such a society is referred to in the following passage from Thoelden's (Tollii) "*Coelum reseratum chemicum*": "Our ancestors again united themselves in the time of Valerius Diocletian, in the year 248. This tyrant reigned twenty years and during his reign many of the good old men were martyred through his cruel rage, while not only learned men but others also were compelled to flee for safety to other lands with their wives and children, etc." Reference is plainly here made to a mystical society, which was in course of time destroyed through hostile circumstances, but afterwards reconstituted.

This view is supported by Professor Kopp in his "History of Chemistry" and "Materials for a history of chemistry." Kopp accounts in this way for the remarkable fact that, from the fourth

* Translated from the "Sphinx."

to the sixth century, there was quite a flood of alchemical writings in the Greek language containing an amount of practical chemical knowledge, of which the prose writers of the classical age, such as Diodorus Siculus, Pliny, Dioscorides and others, give no indication that they knew anything. This is further confirmed by the fixity of chemical symbolism and the mystical properties attributed to certain chemical substances, so that we are obliged to suppose that these things were more universal and of more ancient origin, because isolated searchers, during the confusion of the great migrations, would hardly have been able to find either leisure for such studies or a receptive public to appreciate them. We can therefore only conclude that the long course of experimental research undertaken by a closed body was written down, and thus communicated to the new members, who were admitted from time to time into its ranks.

As we find that the Arabians were the guardians of the sciences, so we find existing among them various secret unions having mystical and alchemical studies as their object. These are referred to in the different accounts of the schools of magic at Toledo, Salamanca, Barcelona and other places, the existence of which is confirmed by Bernhard Basinus in his "*De cultibus magicis*" and by Martin Delrio in his "*De disquisitionibus magicis*," both these writers being Spaniards living at a time when these schools were still flourishing. It is needless to mention that these schools of magic were not establishments where instruction was given in the art of "raising the devil" but centres of meeting for societies such as have been already described. It is well known that the Arabians were deep students of alchemy, magic, astrology, etc., and in proof that this was so I need only mention the names of Geber, Avicenna, Rhases and Averrhoes.

As Christendom began to shake off the chains of barbarism in Europe, young men of all nations turned their eager steps to Spain, to sit at the feet of the great masters and learn from them the secret sciences. Such a student was Gerhard of Cremona (about 1130), who first translated Aristotle and Ptolemy into Latin, also the celebrated doctor of medicine Arnald of Villanova (about 1243), and Petrus of Agano (died 1403), and lastly the celebrated Raymond Lully who died in 1336 and Pope Sylvester II a native of Lorraine.

All these men were deeply versed in the secret sciences, whence they were reputed to be magicians. They naturally sought to spread the knowledge they had acquired and at that epoch this could only be accomplished through the means of secret societies.

Of the existence of such societies we find proofs from the writings of these men. Thus in the "*Theoria*" of Raymond Lully, printed in the "*Theatrum chemicum Argentoratum*" (1613) there is a passage in which mention is made of a society "*Societas physicorum*" and of a "*Rex physicorum*" and in the "Rosary" of Arnald of Villanova, written about 1230 and included in the fourth volume of the "*Theatrum Chemicum*," we find traces of a similar society a century before the days of Lully, as we find mention made of "sons of the Order."

1886.]

THE ROSICRUCIANS.

453

In the same volume (page 1028) we further find a bishop of Treves, Count von Falkenstein, spoken of as "most illustrious and serene prince and father of philosophers" in the fourteenth century. That the above was one of the titles of the higher officers of the Rosicrucian Order is proved by the title of a manuscript in my possession called "*Compendium totius Philosophiæ et Alchemiæ Fraternitatis Rosæ Crucis ex mandato Serenissimi Comitiss de Falkenstein, Imperatoris nostri Anno Domini 1374.*"

This manuscript contains an exposition of alchemical theories in accordance with the science of the time with a collection of such processes as are of value in practical alchemy. Although it contains no philosophy or theology in the modern sense of the words, this manuscript has still a certain historical value as in it we find the first use of the title "Imperator" as applied to a member of the Order and also this is the earliest extant mention of the name "Fraternitas Rosæ Crucis" (Fraternity of the Rosy Cross). It is probable that the old secret brotherhoods of Alchemists and mystics had this name at the time of the appearance of the many "Rosaries" produced by such men as Arnald, Lully, Ortholanus, Roger Bacon, etc., and united the symbol of the rose which represents the secret as well as ineffable bliss, with the cross or symbol of the Christian faith.*

The earliest extant accounts of the Order of Rosicrucians are about contemporaneous with this manuscript and the actual history of the order may thus be said to commence from this time. This however is not very extensive as the Order, entirely free from worldly aims or ambition, devoted its whole energy to the elevation of mankind and the search after the secrets of nature. The writer is however in a position to furnish some interesting facts connected with the Order, as his great grandfather was long one of its most zealous members and held the office of Imperator. During the years from 1764 to 1802 he copied out the chief contents of the archives of the Order and this manuscript library is still in my possession.

About the year 1378 Christian Rosenkreutz, a knight of noble family, newly returned from the East, established a secret society at some place now unknown. Rosenkreutz who had learned many secrets during his travels in Arabia and Chaldea, was the head of this order, and its object was the study of the higher chemistry or the search for the "Philosophers' Stone."

The society began with four members their number being afterwards increased to eight. These lived with Rosenkreutz in a building erected by him called *Sancti Spiritus*. Under a pledge of secrecy Rosenkreutz dictated to the other members the secrets he had learnt, and this knowledge was written out in books. Although it may have contained other similar manuscripts of older date, these books formed the nucleus of the library of the Order, and in my collection there are a number of manuscripts, begin-

* Similar proofs though of a less striking nature that the Rosicrucians are descended from the above named societies, may be found in the book of the great Kabbalist Pico de Mirandole "*De Oro*" which went through many editions and is to be found in all large libraries.

ning from the year 1400, each inscribed with the date at which it was written and the name of the Imperator by whose orders it was prepared.

The rules of the society founded by Christian Rosenkreutz were as follows: The members were to heal the sick without accepting remuneration for so doing. There was to be no distinct uniform worn by members of the brotherhood as such, but each was to dress in accordance with the customs of his country. At a certain day in every year all the brothers were to meet in the building above-mentioned, or assign good reasons for their absence. Each was to choose out a worthy person to be his successor in case of death. The letters R. C. were to form their seal and watchword. The brotherhood was to remain a secret one for a period of one hundred years.

Rosenkreutz is said to have died at the age of 106. The other members knew of his death but they did not know where he was buried, it being a maxim with the first Rosicrucians that their place of burial should be concealed even from the members of the Order. In the same building other masters were chosen as necessity required, and the society continued for about 120 years never having more than eight members, new ones being admitted only to take the place of those that died, under an oath of silence and fidelity.

After this time a door was discovered in the building (probably somewhere in South Germany) and on its being opened it was found to lead to a burial vault. The door bore the inscription "*Post annos CXX patebo.*" The vault had seven sides and corners, each side being five feet broad and eight feet high. It was lighted by an artificial sun. In the middle, instead of a tomb-stone, there was a round altar and on it a small plate of brass bearing the inscription "*A. C. R. C. Hoc Universi Compendium vivus mihi Sepulchrum feci*" (While alive I made this my sepulchre the compendium of the universe). Round the edge was "*Jesus mihi omnia.*" In the middle were four figures with the inscription: "*Nequaquam vacuum. Legis Jugum. Libertas Evangelii. Dei gloria Intacta.*" The vault was divided by the brothers into roof or sky, wall or sides, and earth or pavement. The roof and the pavement were in triangles towards the seven sides, and each side was divided into ten squares, which were to be explained to those newly admitted. Each side had a door to a chest in which different things were kept, especially the secret books of the Order and other writings, which latter also might be seen by the profane. In these chests were found among other things, "mirrors possessing many virtues, little bells, burning lamps, all so arranged that even after many hundred years, when the whole Order had been destroyed, it could, by means of the things in this vault, be again restored."

Under the altar, after removing the brass plate, the brothers found the body of Rosenkreutz, undecayed and uninjured. In his hand he held a book written on parchment with golden characters,

1886.]

THE ROSICRUCIANS.

455

with the letter T on the cover,* and at the end signed by eight brothers "in two different circles, who had been present at the death and burial of the father of the Rosicrucians."

In the *testament* the society offers its secrets to the whole world; it declares that it belongs to the Christian religion but to no particular sect; that it honours all government; "that the making of gold is but a small thing to them, and that they have a thousand better objects." The writing ends with the words: "Our building *Sancti Spiritus*, though a hundred thousand men have seen it, shall remain for ever undisturbed, undestroyed, unseen and well hidden from the godless world."

The manuscripts in my possession are the only record of the doings of the Rosicrucians during the fifteenth century. Among these there is especially a *Clavis Sapientie* (key of wisdom) or "a dialogue on wisdom (Alchemy) with a scholar of note." This is dated 1468 and bears the name of the Emperor Johann Carl Friesen; it contains a collection of important alchemical processes of which some few were known, though in an incomplete form, to the celebrated chemist Johann Kunkel von Loewenstern,† who, as is stated in the chapter on Antimony and Crocus Martis, in his "*Laboratorium chymicum*" made gold from one of them.

At the beginning of the sixteenth century there appeared in Paris a secret society founded by Henry Cornelius Agrippa of Nettesheim in 1507. This society was connected with the Rosicrucians, and the Rosicrucian Irenæus Philalethes, when writing in 1650, expressly calls Agrippa Emperor.

The Rosicrucians were re-organised by Theophrastus Paracelsus. During his long travels in the East he had evidently become acquainted with the Indian secret doctrine, and he drew after him in Europe a large number of disciples among the learned men of the day, and united the Rosicrucian system with the older teachings, though we cannot now easily trace how far this was done.

This "Luther of medicine" is not only called in my manuscripts Emperor but also *Reorganisator*. Moreover the title *Monarcha Secretorum* adopted by Paracelsus and used against him as a proof of his insanity, points to the same circumstance.

Paracelsus was inclined to be a free-thinker in ecclesiastical matters, and was more attracted to the teachings of Luther than those of the orthodox church, and from his time we find many protestants in the ranks of the Rosicrucians such as the doctors of medicine, Adam von Bodenstein, Michael Toxicates, Johann Hufer, Michael Maier and Conrad Khunrath who edited editions

* Perhaps the original of the manuscript in my possession, entitled "*Testamentum Fratrum Rosæ at Auræ Crucis*," the above mentioned dictation of Rosenkreutz, which, next to the Bible, was considered the most precious treasure of the Order.

† Kunkel von Loewenstern was the discoverer of phosphorus. He was alchemist to the Kurfürst Johann George II of Saxony, to Frederick William and Frederick III of Brandenburg, as well as Charles XI of Sweden, who ennobled him on account of his eminent services.

of the works of Paracelsus and in a numerous collection of writings worked for the spread of the Rosicrucian doctrines.*

We also find some theologians among the Rosicrucians such as Johann Arndt the celebrated author of "The true Christendom" who in 1599 wrote a Rosicrucian book, a copy of which I possess, entitled "*Zweytes Silentium Dei*." In this manuscript is taught the preparation of the philosophers' stone without artificial fire, by only using the heat of the sun concentrated by means of burning mirrors. Whatever may be thought of the value of their aims in general, it is an interesting scientific fact that the Rosicrucians were acquainted with the use of burning mirrors a century before Tschirnhausen, which mirrors were quite equal in power to the celebrated work of this Saxon philosopher who was a contemporary of Augustus the Strong.

The members of the Order must have been widely distributed in the year 1590, for in that and the following year we find the French alchemist Barnaud travelling about Germany to seek out the Hermetic masters of the Rosy Cross.

In the year 1601 he had a Latin letter printed, addressed to all the Rosicrucians in France warmly recommending to them King Henry IV and Maurice of Nassau. From this we must gather that Barnaud had entered into close relations with the Order and may even have been its Emperor, as also that Henry IV and Maurice of Nassau had evinced no unfriendly disposition towards it. It is remarkable that the emperor Rudolph II, who was known to be an eager student of magic, alchemy and astrology, was never a member of the order, and this is the more remarkable since he had Rosicrucians as his physicians in Gerhard Dorn, Thaddeus von Hayeck and Michael Maier.

In 1604 a certain Simon Studion, born at Urach in Wurttemberg, wrote a mystical work, only extant in manuscript, entitled "*Naometria*." By this he means a new worship of the inner and outer temple, that is to say, a mystical description of the inner and outer man who is taken as the temple of God. The writer has many mystical things to say about the rose and the cross, and produces a set of allegories and apocalyptic calculations that are perfectly unintelligible. Studion was a man who was given to seeing visions, and who was affected with a sort of religious mania. Notwithstanding this, his curious work has been ignorantly supposed to be the foundation of the Rosicrucian system, and he has been looked upon as the founder of the Order.

Similar claims have been made on behalf of the well-known Wurttemberg Doctor Johann Valentine Andrea (1586-1634), a man of high culture and learning, who wrote a "*Fama et Confessio fraternitatis Rosae Crucis*," as well as his better known work the "Chemical marriage of Christian Rosenkreutz" and also a "General reformation of the whole word".

* There is a good catalogue of these works in Schmieder's "History of Alchemy," but they have no interest for the modern reader as the symbology used in the description of persons and things at the beginning of the seventeenth century is now entirely incomprehensible.

1886.]

These works made a great impression, and were immediately translated into other languages—the *Fama* was translated into five different tongues. The utility of these works is about equal to those of Studion mentioned above. In the *Fama* and *Confessio* the history of the knight Rosenkreutz is related with a number of allegorical embellishments. The “Chemical Marriage” is a very abstruse alchemical book in which the universal alchemical process is taught under the figure of a marriage. The setting is however so bizarre, all direct reference to chemistry being avoided, that no one—that is no one living at the present day—can make the least sense out of it. In the “General Reformation” he gives a plan of an Utopia on a christian-theosophical basis; but the book is as unsatisfactory as his other works.

The fact that these works were translated into so many languages shows that there must have been a large number of persons who possessed the key to their dark symbolism, so that in spite of their oracular obscurity these books were a source of commercial profit to the publishers. Among those initiated into the mysteries of this hieroglyphical language there may have been a large number of exoteric alchemists, who vainly tortured their brains to arrive at the real meaning of the allegories without being ever able to tame the “red lions.” All that we of this age can say is that the key to these mystical writings is now lost.

The works of Andrea were the precursors of a whole literature, in which the Rosicrucian Order was either defended or attacked. To this belong especially the “Five Letters to the worshipful Brotherhood of the Rosy Cross” (Lintz, Austria, 1615) and the “Answer to the enlightened Brotherhood of the worshipful Order of the R. C.” dated 12th January 1615, in which is projected a reformation of the arts and sciences—especially of the healing art.

One of the chief studies of the Rosicrucians of the second system was that of magico-magnetic healing. The imperial physician Michael Maier, in his book entitled “*Silentium post Clamores*”^{*} has an important passage on this subject: “Nature,” he says, “is still half veiled. Many of her manifestations and secret methods of working, especially those of which a knowledge is necessary for the healing art, are still quite hidden. There is especially a lack of experiment and observation, for our senses alone are unable to trace out the inner being and its qualities. Much gratitude is therefore due to the Rosicrucians, those “*Indagatoribus scientiæ naturalis*” for working to supply this much-felt need. Their secrets are no other than those that every one, who is but to some extent acquainted with philosophy, must discover and they enable him by researches into the unknown to complete the known and use it to advantage.”

About the year 1620 Michael Maier travelled to England in order to carry on the Rosicrucian propaganda. He was very well received and made the acquaintance of the celebrated philosopher Robert Fludd (1575—1637). Fludd was a genial man, master of

^{*} Frankfort 1617, pp. 142.

all the science of his time, and having moreover a strong vein of mysticism in his character. Since about the year 1600 he had begun to study the kabbala, magic, astrology and alchemy, as is proved by his "*Historia utriusque cosmi*."*

In this work he unfolds a complete transcendental system; and it contains facts and theories of the most important nature. Fludd grasped the Rosicrucian scheme with fiery zeal and was its most ardent defender in England. He wrote a book called "*Summum bonum*," in which he drew attention to the Rosicrucian Order and applied the expressions used in alchemy to the mystical cleansing of the soul according to the Christian gospels. This work gave rise to the view that all alchemy had but a symbolical meaning, and that its teachings were to be interpreted in a spiritual sense only without any reference to the actual transmutation of metals, an error which shows a complete ignorance of the history of alchemy and of chemistry.

Fludd's "*Summum bonum*" aroused the wrath of the well-known Father Mersennus, the "*Atheistorum Princeps*" and the friend of Ramus, Peirescius and Gassendi, and a bitter feud was created between Fludd and Mersennus as well as Gassendi, Theophilus Schweighardt and others. The perusal of these controversial writings, collected in the large Oppenheim edition (1617—1638), is now however without interest and almost unintelligible. A passage from the "*Clavis philosophiæ Fluddance*" (page 50) is however of some importance. From this it appears that the prosperity of the Rosicrucian Order in England was but short-lived, and the transition of the Rosicrucians to the freemasons is at the same time hinted at. From this the rise of freemasonry must be placed about the years 1629—1635; though as it is not used by Fludd, it does not seem as if the name of freemason was then adopted. The inventor of the name and the date of its first adoption are alike matters of uncertainty.†

In the year 1622 there was a Rosicrucian society at the Hague, where it was established in a palace and its members lived in wealth. The society also had houses in Amsterdam, Nuremberg, Hamburg, Dantzic, Mantua, Venice and Erfurt. As a sign of recognition the brothers wore a black silk cord in the top button-hole. This sign was received by neophytes after they had promised under oath, as my manuscript says, to be strangled by such a cord rather than break the silence imposed upon them. "Their other sign is that when they go into company they all wear a blue ribbon to which is attached a golden cross with a rose on it, and this they are given on being received into the society. This they wear round the neck under their coats so that not much of it is visible. The golden cross hangs down on the left side. The third sign is that on the top of the head they have a shaven spot about the size of a Louis d'or as you may see on myself. Hence most of them wear a wig in order not to be recognized, they are moreover very devout and live very quietly. The fourth sign is that on all high

* Oppenheim 1617, folio.

† Compare Joh, Gottl. Buhle "*Ueber den Ursprung und die vornehmsten Schicksale des Ordens der Rosenkreutzer und Freimaures*," Göttingen, 1802. page 252.

1886.]

THE ROSICRUCIANS.

459

festivals, very early at sunrise, they leave their residence by that same door (the one facing the sun-rise, i. e., the East) and wave a small green flag. When another of them appears at the place where one lives, he goes to this same place and there they enter into conversation in order to recognize one another, for in the beginning they do not trust one another. Thus they have a certain greeting among themselves which is as follows: The stranger says to the man he is visiting '*Ave Frater!*' to which the other answers '*Rosæ et Aureæ;*' then the first says '*Crucis.*' The both together say '*Benedictus Deus Dominus noster, qui nobis dedit Signum.*' Then they have a large document to which the Emperor affixes the secret seal."

I am in a position to give an exact description of this seal since I was for many years in possession of the one formerly belonging to my great grandfather, who, as mentioned above, was Emperor of the order. Unfortunately it was destroyed in the year 1874 by a fire in my parents' house. It was made of brass and was about the size of a mark (about as large as half a rupee). It consisted of a shield within a circle; on the shield there was a cross at the base of which was a conventional rose with five petals. At top, bottom and sides of the shield was the letter C, and these four letters signify: *Crux Christi Corona Christianorum* (The cross of Christ is the Christian's crown).

The Rosicrucians of these times must not be confounded with the Society of the Rose founded at Paris about the year 1660 by an alchemist and apothecary named Jacob Rose. This did not last, and was dissolved in 1674 in consequence of the notorious Brinvillier's case.

A short summary will be interesting of the chief points in the history of the Order during the seventeenth century.

1604. The twelve tracts of Sendivogius on "The Stone of the Sages" were published at Prague. In 1605 a new edition was issued with an addition addressed by the Wurtemberg councillor Konrad Schuler to the German princes.

1607. Benedict Figulus the Rosicrucian printed a "Dialogue of Mercury with a philosopher," a work which made a great impression at the time.

1608. The abovenamed Konrad Schuler published an "Explanation of the writings of Basil Valentine."

1616. According to a catalogue of this year some Rosicrucian writings were sold at Prague for the sum of 16,000 thalers.

1619. Gutmann's celebrated mystical work "Revelation of Divine Majesty" was printed at Frankfort.

1641. Two Rosicrucians who had disclosed their wealth, were tortured to death in Bohemia, in order to extract their secrets from them.

1652. The "*Lumen de Lumine*" of Irenæus Philalethes appeared.

In this work the "Universal Process" is taught.

1667. Johannes Lange published the "*Introitus apertus in regium palatium*" by Irenæus Philalethes, at Hamburg.

1673. The same "*Introitus apertus*" was published at Frankfurt in the German language. From this time there is a pause of forty years in Rosicrucian activity.

In the year 1714 as a celebration of the centennial jubilee of the work of the Order from the time of the great impetus given it by the publication of the "*Fama Fraternitas*" of Andrea, the Silesian pastor, Sincerus Renatus (Richter) published a work entitled "The true and complete preparation of the Philosopher's Stone of the Brotherhood of the Order of the Golden and Rosy Cross for the benefit of the Sons of the Doctrine."* In this work there is the important information that "some years ago the Masters of the Rosicrucians went to India and since that time none of them remained in Europe."†

During the next few years up to about the year 1762, we have no authentic news of the doings of the Rosicrucians. My grandfather merely makes mention in his writings of an "Adept"‡ under the cipher F. C. R., who lived in Dresden in a sort of honourable imprisonment under the care of several officers and in 1748 made some four quintals of gold for the then prince of Saxony and left some "Tincture of health" of the bulk of a hazel-nut and vanished from his prison in some mysterious way. An assistant of this Adept, a certain Johann Gottlob Fried who was afterwards employed at Taucha near Leipsic, and who was a serving brother of the R. C., informed my great-grandfather of this fact, and told him that from the crucible employed in making the gold he had got about twenty-one thalers worth of metal, and had also some of the tincture. My ancestor says in a note on the margin of a letter dated 3rd July 1765, "that he has no longer any doubt as to the reality of our stone for he had tried the tincture. It proved to be of lead and quicksilver made into a tincture and it was found to give true results."

My great-grandfather was made acquainted with the Order and admitted as one of its members at Amsterdam by a certain Tobias Schulze, the then Emperor. How this happened I am not able to say, but it appears from the manuscripts that he signed as Emperor from the year 1769. At this time the Order again made some stir in the world, though why this was the case does not appear. Many who have enquired into the question, as for instance Nicholai, account for it on the hypothesis that the Jesuits, after the dissolution of the congregation by Pope Clement XIV in 1774, had introduced themselves into the Order. But in contradiction to this hypothesis, it appears from my manuscripts that, so far from this being the case, the Rosicrucians took a mystico-protestant direction in their theological views, basing their teaching on Biblical grounds and sympathizing with the mysticism of Jacob Boehme. The tendency of these last Rosicrucians is a union of the emanation theories of the Kabbala with the doctrines of Christianity, and by this means the Rosicrucians set on foot an amalgamation with the

* Breslau: bey Esaiä Fellgiebels sel. Witwe und Erben, 1716.

† See the same work, page 125.

‡ "Adept," in the alchemical sense, is a man possessed of the secret of the transmutation of metals. Cf. the abovementioned works of Schmieder and Bopp.

1886.]

THE ROSICRUCIANS.

461

Martinists and the Illuminati. Moreover the connection with the Order of such men as Schrepfer, St. Germain and Cagliostro renders it unlikely that the Jesuits had any relations with it.

It appears from the papers of my great-grandfather that the last of the true Rosicrucians passed their lives in contemplative quiet, votaries of a Christian Theosophy. It is plain that the introduction of masonic elements and the tenets of the Illuminati had shaken the old structure of the Order and forced it out of its former grooves, and from a memorandum in my possession it appears that in 1792 it had been decided to release the brothers from their oath and to destroy the library and the archives. When and where this happened I am unable to say.

In 1801 the well-known author of the "Jobsiade," J. J. Kortum, endeavoured to resuscitate the Order by founding a hermetic society. This attempt was however entirely fruitless, for the political ferment of the time had driven all ideas of mysticism out of men's minds, and the few surviving "*Fratres Rosæ et Aureæ Crucis*" were dying out. It is however possible that down to the middle of the present century there were still living some genuine Rosicrucians; but I do not think it probable that there is any collection of the writings of the Order similar to that of my great-grandfather now in existence. Although on account of the strict statutes of the Order it contains but little historical material, it is most rich in information on practical matters, and one is struck with astonishment on reading of the innumerable secret arts with which the Rosicrucians were acquainted.

KARL KISEWETTER.

THE GODDESS DURGA.

THIS ten-handed goddess of the *Aryas* is often now looked upon with contempt, and laughed at by all so-called educated natives of India. They are of opinion that their barbarous ancestors introduced the worship of this goddess out of their whimsical ideas and idle fancies, as the idol itself is the best proof of that. It is generally believed that this monstrous goddess was invented simply to serve the purpose of the great festive occasion. Notwithstanding all these opinions, this monster-shaped goddess *Durga* is worshipped and revered in India throughout the length and breadth of the country. She is worshipped twice during the year, once in the month of *Ashina* and another in *Chaitra*. Formerly before the time of *Vagaban Ram Chundra* of *Ayoodhia*, the worshipping ceremonies were only once performed in the month of *Chaitra*. But this Avatar, while at Ceylon, on his expedition for the liberation of his dear wife *Seta*, worshipped this goddess there in the month of *Ashina*, hence the introduction of the worship in that month which has continued ever since.

It should naturally draw the attention of every thinking individual to a thoughtful enquiry, why this goddess is thus represented—with ten hands, mounted on a lion and *ashúra* (demon), checking and crushing them both under her feet?

This goddess *Durga* is nothing but the symbolical phraseology of the evolution theory of the *Aryas*, and shows the imperative duties of man, as they are very clearly and distinctly depicted in it. This *Durga* is the *Sakte*, *Prakriti* or *Maya*,—the subtle invisible force, and her ten hands are represented as ten *Pragapatees*, the ten active principles. She is correctly represented as the symbol of creation and the evolution of man, both material and spiritual. The *Purusha* and *Prakriti* are the two principles, one active and the other passive, or, according to the protoplasm theory of Huxley, force and matter. The combination of these two principles, *Purusha* and *Prakriti*, is the cause of eternal creation or evolution. However, instead of treading upon the trodden path, I must turn to point out to my readers what I intended in this letter. This goddess *Durga* is nothing but so-called *Prakriti* with all the attributes. She is supposed to be the mother of two sons, *Kartika* and *Ganesh*, and two daughters, *Lakshmi* and *Saraswati*. They occupy both her sides—the right side her first born child *Ganesh* and elder daughter *Lakshmi*, the left side her second son *Kartika* and younger daughter *Saraswati*. Under her feet a mighty lion and an *Ashura* are fighting fearfully and with all their might, while the mother *Durga* with her seventh hand is tightly grasping the *Shikha* (scalp lock) of the *Ashura*. What are all these I ask? Are these mere idle fancies and whims of our ancestors, or are they intended to convey as deep esoteric meaning? This picture of our mother *Durga* is the best and most impressive demonstration of the evolution of man and his subsequent stages of progress. The fighting of lion and *Ashura* and the pulling of the *Shikha* clearly show and impressively picture to our mind the final efforts of nature in evolving man—the crown of creation and the conscious agent—out of lower kingdoms. Next in order in the group are her own sons and daughters. Here her first son *Ganesh* is exhibited in a perfect and well developed human body with an elephant's head. This clearly shows that man in his first stage of evolution was of gross animal nature. The fourth principle in man is a fully developed one, consequently the lower qualifications, *Sararipu*, are predominant in him. Next to him is his beloved sister *Lakshmi*, the goddess of wealth. They are closely and intimately connected: one cannot live without the other. The assistance of the sister is quite indispensable in carrying into effect the various ambitions and desires of the brother.

Now to the other side of the picture. Here we see her beloved son *Kartika* and daughter *Saraswati* (the goddess of wisdom). The son has no physical defect whatever, either in shape or in symmetry. The daughter is seated on the *Ashtadala Padma* (eight petalled lotus) with *Bina* in her hands, teaching her earnest brother all the learnings that are in her possession.

It will be seen from the foregoing, that the side of one picture represents matter and the other spirit, or in other words, *Karma Yoga* and *Gyan Yoga*. The one leads man constantly downwards, and the other pushes him upwards towards the final goal. The one keeps man entirely covered by the thick veil of *Avidya*, the

1886.]

THE GODDESS DURGA.

463

other dispels from the mind's eye all the darkness of illusion, keeping constantly in view the all pervading microcosmic sun and eventually leading to permanent rest and happiness.

This is what our monster-shaped goddess *Durga* depicts to our mind, and we should not look at it in any other light. In connection with the above there is another lesson in virtue we Hindoos may learn from the *Durga* festival. The worshipping ceremonies of this goddess, already known to every Hindoo reader, commence on the seventh day of the waxing moon, and last for three days. The fourth, or the last day of the festival, is the day above all others devoted by the Hindoos to mirth and merriment. High and low, rich and poor, friend and foe, meet and embrace each other, burying all old enmities and inimical feelings, like true brothers and friends—a practical illustration of universal Brotherhood. This is the theosophy of our goddess, mother *Durga*. Very few persons, I am sure, look at the picture in question in the light I have pointed out. I hope my interpretation will be approved of by the public.

P. N. C.

A BUDDHIST DEDICATION FESTIVAL.

IN the West the ecclesiastical "Dedication Festival" is only a recent revival, so far at least as England is concerned, but in Eastern countries it seems to have been an institution from time immemorial. In Ceylon every temple has annually its own especial *pinkama*, as these festivals are called, when the priests and leading laymen of all the country round are invited, and the devotees give themselves up to enjoyment in their own peculiar way. The festivities usually last either a week or a fortnight, but (precisely as at a Western church) the first and last days are considered the most important. On these occasions special preachers address the people, processions are organized, and various entertainments—such as music, dancing, tumbling, and fireworks—add to the joy of the crowd; but throughout the whole duration of the *pinkama* cordial hospitality is extended to all, and visitors and inhabitants alike wear their brightest gala dress and spend every minute of their spare time within the precincts of the temple. During the whole time, too, the *Pirit* or Recitation of Blessings—the religious ceremony which is the nucleus of all this popular rejoicing—is going on; just as in connection with some churches and convents there is a "Confraternity of Perpetual Adoration," whose members relieve one another in regular watches in order to keep up night and day continuous worship before the altar, so from the beginning to the end of the festival the monotonous chant of the recitations from the sacred books never ceases. Attached to most of the temples is a preaching-hall (*Dharmasala*), and it is in this that the *Pirit* is chanted. This preaching-hall is so entirely different from any building used for similar purposes in the West that perhaps a description of it may not be uninteresting to European readers. Its size varies with the means at the disposal of the builder, but its shape is invariably square. The lofty roof is

supported simply by pillars ; and it has no walls of any sort—nor does it contain any seats, the people disposing themselves on mats on the earthen floor. In the centre is a large raised square platform, having pillars at its corners and a low railing round it ; and round the edge of this, inside the railing, runs a low seat—often scarcely more than a step—on which (facing inwards) the members of the priesthood sit, while one of their number addresses the people, who are thus, it will be seen, not grouped in front of the speaker only, as is usual in the West, but surround him on all sides. On the platform, in the centre of the hollow square thus formed by the priests is usually a small table with flowers upon it, or sometimes a relic, if the temple happens to possess one. Where no permanent building of this sort exists, a temporary one (but always on exactly the same plan) is put up for the festival ; and a stranger is surprised to see how substantial these erections of bamboo, palm-leaves, and coloured paper can be made to appear under the skilful hands of native workmen.

It is in this preaching-hall, then, whether permanent or temporary, that the constant recitation of the Pirit goes on ; and therealso, three times in each day, the whole band of priests assembles to chant the more imposing *Maha Pirit*—an interesting mesmeric ceremony which merits special description. It should be premised that before the festival commences a huge pot of water, carefully covered, is placed in the centre of the platform, and numerous threads or strings are carried from pillar to pillar round the edge of it, above the heads of the priests as they sit. At the time of the *Maha Pirit*—the priests being seated in a hollow square as above described—a piece of rope about the thickness of an ordinary clothes-line is produced and laid on the knees of the priests, each of whom holds it in his hands all through the ceremony, thus establishing a connection with his fellows not unlike that of the circle at a spiritualistic séance. Care is taken that after the circle is completed one of the ends of the rope shall be carried up and connected with the threads and strings above. This being done the *Maha Pirit* commences, and the whole body of priests, *with the united will to bless*, recite for some forty minutes a series of benedictions from the sacred books. As this ceremony is performed three times daily for seven days, and the influence kept up in the intervals by the constant chanting of the ordinary Pirit, the student of mesmerism will have no difficulty in believing that by the end of that time the cord, the connected threads, and the pot of water in the centre of the circle are all pretty thoroughly magnetized. On the last day comes the crowning glory of the festival—the distribution of the mesmerized water. First of all the principal men and the honoured guests go up to the steps of the platform, and the chief priest, uttering a form of benediction, pours three times a few drops of the water into their outstretched palms, they bending reverently the while. At the conclusion of the benediction the recipient drinks a little of the water, and applies the rest to his forehead, the whole ceremony, to a Western mind, strangely suggesting a combination of two well known christian rites. The rest of the water is then poured into smaller vessels, and dis-

1886.]

A BUDDHIST DEDICATION FESTIVAL.

465

tributed by the deacons among the crowd, each person receiving it in the same manner. The mesmerised thread is then cut into pieces and distributed amongst the people, who wear it round the arm or the neck as a talisman. It is not uncommon to attach special threads to the circle and allow them to hang down outside the platform, so that those who are suffering from fever, rheumatism, &c., may hold the ends in their hands during the chanting of the Maha Pirit; and the patient frequently seems to derive advantage from thus "tapping" the mesmeric battery.

Thanks to the kind invitation of a leading priest in Ceylon we had recently an opportunity of seeing a Pinkama of a rather elaborate description. To make sure of arriving in good time we left Colombo on the previous evening, and travelled all night in a bullock cart. That night-ride was an experience in itself, never to be forgotten; to wake at intervals, and lie dreamily looking up at the graceful over-arching palm-trees outlined against the deep dark blue of a southern sky; to raise one's self now and then for a glance at the lovely landscape, flooded with the glorious light of the tropical moon; to watch the ever-changing play of light and shadow as we moved slowly, smoothly along through the silence of the night—these were delights too deep for words. We reached our destination at seven o'clock, and after a bath and a hasty breakfast at the house of a kind friend we repaired at once to the temple. Early as it was, a considerable number of people had already assembled, and were examining the decorations and various arrangements with evident tokens of approval. A temporary preaching-hall of quite imposing dimensions—perhaps some eighty feet square—had been erected in the court of the temple, and its curious pyramidal roof—or rather roofs, for it had a series of five or six rising one above the other in steps, in the style of Burmese architecture—towered above those of the permanent buildings around. The interior of this hall was gorgeously decorated in the native fashion, and I believe the effect was considered an unprecedented success, though much of it seemed strange and incongruous to European eyes. We were told that four of the leading men of the neighbourhood had divided the work between them, each undertaking the decoration of one side of the square, and of course there was some friendly emulation as to who could make the best display. The leading idea seemed to be "Bring anything and everything you can think of, and put them all in somewhere—somehow." The most exhaustive verbal description can only faintly shadow forth the general effect: indeed, so entirely foreign is the scene to Western minds that one almost despairs of doing even that much. Imagine, then, a preaching hall arranged as above described, but the centre of the raised platform taken up by the base of a gigantic cone of silver paper (presumably stretched on a framework of pasteboard and bamboo) full forty feet in height, covered from top to bottom with erratic designs in colours, and embellished with medley of pictures, mirrors, and brightly coloured handkerchiefs, the whole cone being made to revolve slowly at intervals by the agency of men concealed inside, so as to display its glories the more fully. Then, remembering the pyramidal

shape of the roof, the apex of which is of course exactly above that of the silver-paper cone above mentioned, imagine the inner surface of that roof covered with inconceivably miscellaneous drape-ry, in which patchwork bed-quilts distinctly predominated, relieved by lace curtains, table linen, Turkish towels, and long lines of uncut cotton pocket-handkerchiefs of the most aggressive colours. The favourite patterns of this latter article were what Mr. Stiggins called "the moral pocket handkerchief," which combines amusement with instruction by displaying a humorous illustration (usually of school boy life) with some pious sentiment underneath, and "the student's pocket handkerchief," which presents its happy possessor with a view of the letters of the alphabet, large and small, and sometimes with part of the multiplication table as well. Now from this sloping roof, thus decorated, imagine scores of paraffin lamps hanging, at various elevations and of all possible descriptions, from the highly finished chandelier of six or eight lights to the mere wick floating in a tumbler of oil. Having thus carried the imagination down as far as the top of the pillars, next suppose these latter to be hung with pictures of all sorts—principally oleographs, and engravings of the various members of the Royal Families of Europe, or of actresses who won renown twenty years ago; then suppose that (between and around these pictures, and in fact wherever room can be found for them, are stuck hundreds of coloured tissue-paper flags of all sizes, from a few inches square up to four feet by three, all of them edged with gold paper, and we shall have our outline picture sketched in as far as the shell of the building is concerned. It ought, however, to be mentioned that one of the four decorators, in whom perchance the artistic sense was germinating, had attempted a series of original pictures illustrating some of the events of the earth-life of the prince Siddartha, and though perhaps the execution was hardly equal to the exalted subject, he certainly deserved great credit for projecting so daring an innovation. On the floor were laid mats for the congregation, and all round the central platform stood a number of tables loaded with heterogeneous ornaments and small articles of furniture—Swiss clocks, glass candlesticks, china vases, date boxes, bunches of wax flowers and fruit, inkstands, inlaid boxes—a veritable old curiosity shop. Of course all this seems incongruous and in the highest degree absurd to one trained in Western ideas of the artistic; and yet there is something touching in such a "cargo of assorted notions," each article no doubt the special treasure of some simple villager, the greatest ornament of his home, brought freely and willingly, an humble contribution towards the glories of the pinkama. Some articles there were of real value—beautiful leopard skins and huge elephant-tusks, and a gilded and jewelled model of a pagoda, very finely executed. The promoters of the festival had somehow or other procured for the occasion a large modern musical box, of which they were evidently proud, for it was kept constantly playing. Its tones were beautifully sweet, but unluckily for the proprieties it played dance music—a fact of which they were of course entirely unaware. It was rather destructive of the sentiment of the ceremony

1886.]

A BUDDHIST DEDICATION FESTIVAL.

467

when, in what should have been a solemn and impressive pause in the Maha-Pirit, the well known chorus of "Ehren on the Rhine" rang clear and loud through the awe-struck crowd. To the simple-minded native it was no doubt celestial music; but for us these things have associations.

About eighty priests had gathered together for the festival, and we spent the greater part of the morning in conversation with the chiefs among them. At noon it was announced that the first procession was approaching, so we took up a commanding position at the entrance to the temple grounds, from which we could see everything clearly. It appears that two processions, one from the north and the other from the south, had started from points ten miles away early in the morning, and each had swelled as it moved on until it amounted to about two thousand people. This was the one from the south. Perhaps the best idea of its general appearance will be conveyed to English readers by describing it as a very primitive kind of Lord Mayor's show. In the forefront was borne the magnificent "Banner of the Lord Buddha," which, though at present little known in the West, is worthy in point of beauty and effectiveness to rank with any standard in the world. It is intended to represent the colours of Buddha's aura in the order mentioned in the sacred books, and is consequently divided vertically into six stripes, five of which are (in order from the staff) blue, yellow, crimson, white, and pink respectively, while the sixth contains all the above colours in the same order, but set horizontally. Such was the huge banner, that headed the first procession, and another of similar size was borne by the rear guard, while scores of smaller representations of it, some in bunting, some in cloth, some only in paper, were carried, among multitudes of other flags, by those who marched between. It should be mentioned that almost all the tissue paper flags in the preaching-hall were representations, more or less correct, of the same banner. A number of men also carried large wooden discs with various designs—such as the sun, a lion, the "hare in the moon," &c.—painted upon them; they were borne upon poles in the manner of the ancient Roman eagles. Though all in the procession were Sinhalese, many of them were carefully dressed in the costumes of other nations. Among the races represented were Mohammedans, Parsees, Hindus from all parts of the peninsula, Afghans, Arabs, Jews and Chinese, besides one or two other nations that we could not recognize. The most ludicrous were a set of men got up as English soldiers, with their faces carefully painted white and red to increase the accuracy of the representation. These were evidently looked upon by the spectators as the great success of the procession, and it was amusing to see the conscious dignity with which they marched along. The objectionable part of the disguise appeared to us to be that they were armed with all sorts of worn-out muskets and guns of every conceivable pattern in use not later than the last century, and, though they were commendably careful always to discharge them exactly towards the zenith, nobody knew at what moment some of these antiquities might happen to explode. However we saw no accidents. In the middle of the procession came about two hun-

dred women, bearing on their heads and in their hands offerings of flowers for the temple; and after them some elaborate erections of canvas on wooden frames were drawn along on bullock carts. The first was a representation of a fishing boat, full size and with a practicable mast, on which was perched a poor fellow, who evidently felt his position to be exceedingly insecure; the second was a kind of small house; in which some marionettes three feet high were made to move about by very palpable strings. Two other erections on carts seemed to be the rude originals of those swings at English fairs, in which four baskets are suspended from a vertical wheel, and the hapless experimentalists carried up and down alternately as the wheel revolves. However, there were some pretty little children in these swings on the carts, who seemed to enjoy their planet-like double motion of revolution and progression immensely, and to be quite unconscious that such a thing as *mal-de-mer* existed in the world. One thing that strikes us very much in Ceylon is the extreme beauty of many of the children; one constantly sees small boys with a perfectly Greek type of face, and a regularity of feature that would make the fortune of an artist's model: but as they grow older it all seems to pass off, and they settle down into common-place people enough.

But to return to our procession. There were several parties of the celebrated devil-dancers with masks and head-dresses appallingly hideous; tumblers—some of them very clever—who walked on their hands, or turned perpetual somersaults; jugglers, who danced along doing all sorts of uncanny things with sticks and balls and chatties; and as to musicians—well, *their* name was legion. I think we must have had samples of every kind of drum, fife, and cymbal that has ever been invented, with probably a dozen new kinds created by diabolical and misdirected ingenuity for this special occasion. Every body who had one hand free seemed to carry something in it to make a noise with, and as they approached their destination they redoubled their efforts. For example, there must have been at least forty miscreants armed with bells, which varied from two or three of the size and general capacity of those used by railway porters, to some of home manufacture which appeared to consist of an empty potted-shrimp tin with a bit of string and a pebble by way of clapper. There was no attempt at concerted action, everybody simply making as much noise as he could. The men with guns had evidently not practised the musketry drill; each man loaded and fired as rapidly as he could. We thought the earth could hardly hold a more horrible din than that procession made as it swept up to the gates, but we were soon undeceived when the temple authorities began their welcome. Scores of bells were set in motion; hundreds of crackers, squibs, and maroons were all discharged at once, and a host of camp-followers in the shape of village boys appeared on the scene, armed with oil-cans, fragments of iron hoops, relics of long-defunct tea-pots, kettles, trays—*anything* that would make a noise when beaten with a stick. For politeness sake we bore it as long as we could, but at last we had to sit down and cover our ears; “endurance could no further go.”

1886.]

A BUDDHIST DEDICATION FESTIVAL.

469

Yet even this pandemonium was exceeded on the arrival of the second procession, for the first was there to help to welcome it. Words simply fail me to do justice to that reception. I believe one of our party has not fully recovered his hearing yet. The second procession so closely resembled the first that no special account of it is necessary; it is sufficient to particularize two or three additional attractions which it possessed. It was graced by the presence of four or five brown bears, who created a considerable sensation; and in addition to the various costumes of the different nations there were two terribly realistic imitations of the Indian fakir with knives stuck through his throat, arms and back. So well were they prepared for their part that for a moment we thought them genuine, and during the few seconds in which they remained close to us we were unable to discover the deception, even though we knew it existed. Again, there were some boys who had apparently been tarred and feathered—at least their whole bodies were covered with a kind of down like fine cotton-wool, stuck on by some resinous substance. What they were intended to represent we could not discover, but conjectured it might be some kind of furry white monkey. I am told that the processions were considered extremely successful, and I can well believe that the spectacle would have been intensely exhilarating—to a deaf man.

During the afternoon and evening the dancers, the jugglers and the musicians all gave performances, and several priests and laymen addressed the crowd. At about seven o'clock we went back to our friend's house to dinner, but returned to the preaching-hall at eleven to hear the last recitation of Maha-Pirit, and see the distribution of the water, which has been described above. The ceremony was over by about one o'clock, and as we walked back through the woods in the moonlight the charm of the previous night seemed to be upon us once more.

So ended our experience of a Buddhist Dedication Festival. It is after all much like one of our old English fairs—with this one vital difference, that no intoxicating liquor is consumed; and consequently no excesses are committed. It is true that many of the surroundings seem to us utterly out of place as connected with anything like religious ceremonial; but we must remember that their's is less a religion than a philosophy. When one sees the evident good faith and the simple earnestness of the people, the incongruity soon fades into the back ground, and one rises to that truer stand-point from which the earnestness, the good intention, the simplicity of heart are seen to be the only realities, and all these outward circumstances are "but a shadow of the night; as a dream they pass away, and are gone."

CHARLES WEBSTER, F. T. S.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Fourth Series.

THE following is the second chapter of the Sephir Dzeniutha.

I have divided it into two parts because it is longer and more difficult than the first.

Chapter ii.

"The beard of truth.

"This does not refer to the beard which appears on the ordinary human countenance.

"The beard of truth springs from the opening of the ears; thence it descends and mounts again. It is composed of white hairs, and is divided into thirteen parts to embellish the face of the Invisible.

"It is of this mysterious beard that it is written. The male sex counts for nothing in it, and man has nothing to do with it. What we say does not refer to man, and should be understood as being above all sex and all form.

"The divine beard is like a river divided into thirteen channels of which nine water the breast.

"The four others descend from the ears to the mouth, and mount from the corners of the mouth to the opening of the nostrils.

"Below the nose, between the two nostrils, a path is traced whereon there is no beard, and which is the road of pardon by which sin departs.

"Above the beard on the two sides of the face the cheeks appear like two rosy apples whither the suns come to borrow their light.

"The lower locks of the beard, which are divine influences, descend as far as the breast of the father.

The hairs are arranged in admirable symmetry, and not one is above the others in its row.

The lips are bare. Happy is he who is admitted to kiss them. "Through the thirteen influences of the holy beard flow thirteen sources of very precious balm.

"These influences are produced without and remain hidden."

Here let us pause. We are in thickest night and in clearest day. But the light is so veiled that it resembles the darkest night.

What is the meaning of this beard that is no beard?

What barber could recognise it or properly comb its thirteen tufts?

What does this beard mean? The text tells us at the beginning that it means the truth, for this is the first sentence of the chapter. But why does this beard represent the truth? Because it radiates around the mouth, and also represents the authority that great age gives in the councils of wisdom.

Why is it white?

Because the word of God is light, and also because God is called the Ancient of Days.

Why is it divided into thirteen parts?

In the upper part there are four divisions, while nine tufts hang down on the breast, in symmetrical order, in three masses, each divided into three. These latter give the nine sephiroths, while the four compartments above indicate the divine tetragram. Nine sephiroths and four letters make up the number thirteen, the sum of the digits of which is four. In the tarot nine is the sage, and four is the emperor. The two together should be read as the empire of the sage, wisdom of command or empire. Added together they give thirteen and in this we may say that the number one represents the autonomy of spirit, and number three represents nature. Taken together they give the spirit of nature or the nature of spirit with the power of the one over the other. Such then is the empire of the sage.

But we also find that the number thirteen represents death, and knowing also that the same number represents the complete number of the divine branches of knowledge, we conclude that to die is to know God. Hence death is immortality, and the sage has no dread of it, and exercises dominion over it.

This is an example of what is called the kabbalistic reading of a number by means of that marvellous instrument called the tarot.

The symbolism of the ears and nose will help us to understand the four letters of the tetragram, figured by the moustache and whiskers of the Baphometic head.

When Pilate asked Jesus: What is truth? he expected no reply. Would he have understood had Jesus answered him? Only the day before Jesus had said to his disciples: I am the way, the truth and the life, mystic words interpreted by every Christian sect in a different manner. But he would certainly have very much astonished the proconsul had he answered: Truth is the beard of the Macroprosope Arich Anpin. Pilate would have thought himself insulted, and there are many serious people of our own day, who would either get angry or would merely shrug their shoulders, were they to receive a similar reply.

What is the meaning of the words Macroprosope and Arich Anpin?

Macroprosope means the great personification, and this is the name given to the divine head that appears in the Sohar.

This head with the eyes of carbuncle, whose immense beard is divided into thirteen tufts, the initiates of the temple adored under the name of the Baphometic head, from the Greek *baphe metous*—illumination of the mind.

The great ancestors of philosophy, the kabbalistic sages, did not believe that their science could ever be written. This is why they recorded it in symbolical language by attaching certain meanings to their symbols analogous to those that all could see and observe—the human face and the human hand, then the whole man, then man and woman separated and also joined together in a sort of androgyne. The book we are now translating is an example of this system. We are at the beard of the Macroprosope, and the book says that this beard represents truth.

The beard radiates around the mouth : it descends from the ears, and then mounting again from the mouth to the nose, it forms two mysterious angles. Each of these angles is bounded by three points thus making six. When we take the angle formed around the moustache, we get nine. This central angle may thus be said to be doubled, as the letter He is doubled in the divine tetragram.

The tetragram counts as nine, and to this Malchuth is added which makes ten ; for the Jod, the Vau and the He are all triple. Each of the three divine personifications contains the two others. Nine is the triplicity of three ; and ten or zero is the circle of which the tetragram is the true quadrature.

Thus in the sacred beard, that which is above is like that which is below. The angle on the right, formed by the whisker and the half of the moustache, three points, is *Jod*, the angle on the left is *He*, and the whole moustache is *Vau*. With the points of these three figures you can compose the tree of the sephiroths. You have not indeed got Malchuth or the kingdom, but that is represented by the nine points of the beard which extend to the breast in groups of three. These are the things of the spirit which are reproduced in forms.

This singular method of writing in hieroglyphics, is at once most simple and most abstruse, and we feel that it brings us into relations with the primitive world. The evolutions of the numbers four and three bring us into relation with the tetractys and triad of Pythagoras. Three and four make up the sacred septenary. Three multiplied by itself makes nine. Four times nine is thirty-six, the number of the talismans of Solomon and of Hermes Trismegistus, to whom the invention of the tarot is attributed.

All may be deduced from this—the thirty-two ways, the fifty gates, the laws of equilibrium, which are those of the caduceus and of the rod of Moses. Knowledge is power when one knows how to dare and to keep silence.

In this way all science is suspended as it were from the thirteen tufts of a fictitious beard, and we may say, speaking metaphorically, that truth is the old man's beard.

In the description of the fictitious head, which is the symbol of divinity, the author of the *Sohar* explains the central line as the sign of pardon, or rather of the reparation of sin. This central line is double, for there are two of them ; one vertical passing down the nose, and one horizontal passing through the eyes, which give the sign of the cross, adopted by Christianity, but known in hieratic symbolism many years before the advent of Jesus Christ.

But why is this central line the sign of pardon ?

It is because it reveals the harmony resulting from the analogy of contraries.

It is the central line, which by turning around the terrestrial globe produces light successively on all sides by constantly repelling the night. It is the central line in the human face, that harmonizes the two profiles and determines the physiognomy.

The sign of the cross is also that of the universal balance, the balance that seems to oscillate between good and evil, but the equilibrium of which is always good. The first balances must have been constructed in the form of the *Tau* or cross with two moveable sticks placed at right angles to one another. Look in the second volume of "*Dogme et Rituel de la haute Magie*" at the occult seal of Solomon. You will there find the law of equilibrium figured by a cross, and the movements of the universal agent determined as they alternate by the parity of magnets. For magnets are the balances of the universal physical force. They all have two poles contrary to one another just as electricity is double. It would be dangerous to say that good and evil are the two necessary poles of the moral magnet and are determined by a law similar to that which governs contrary currents of electricity. Moreover evil is never absolute; it is relative to beings and conditions of beings. The appetite of the wolf is an evil to the sheep, but you cannot expect a tiger to become a vegetarian. A pretty little cat devours a living mouse, and we do not regard this as a criminal action, but we should feel very much aggrieved were our cat to eat our favourite bird.

Good for us is what we find useful or agreeable. God sees from a higher standpoint and sees further than we can. For him good is in the end and not in the means, and all the means of God are good. Man ought never to do evil that good may come, because man has neither the knowledge nor the power of the absolute, and because he is powerless to repair the wrong he causes. The evil has no real existence outside our ignorance and can never be attributed to God. Suppose we were to see a statue in which half the nose were left unfinished, and one of the eyes and so on, we should think it horrible, but the sculptor would let the spectators say what they pleased, knowing his own power to finish the work and bring it to a state of harmonious completion.

It is in this way that ignorant persons attribute evil to God. A body without a head and a head without a body are two defective things, which, when joined together, may form a complete image. This is how it is that the central line, that which brings the contraries into harmony, is the sign of the profound peace between heaven and earth, the sign of the harmony to be established between all beings. All our organs are double, says the Sohar in another place, except the nose, the tongue, the heart and the organs of generation, figures of the divine unity in the service of which all the other divided organs are brought into agreement.

To rightly understand the allegories of the Sohar, we must know what is represented by each part of the human head taken as a symbol of the head of the universe which is God.

The forehead is intelligence and wisdom. It is on the forehead that the supreme crown is placed.

The eyes are the lights of the mind. In the hieroglyphic head they are without lids, and radiate like two suns at the two foci of an ellipse that encloses the two eyes. There you may find all the mysteries of the Christian trinity, as well as those of the Indian trimurti and the triad or ternary of Hermes and Pythagoras.

This ellipse of light is the key to all the movement of the heavens and the stars. It is indicated in the tarot by the two disks, and is analogous to the two trees of Eden, around which the astral serpent is coiled, and which we find also in the great symbols of Ezekiel and in the Apocalypse. It explains the polar laws of the universal magnet and the mysteries of the magic wand, which has a point of crystal and a globe of resinous substance as its two poles, and which serves to direct the astral fluid. Light becomes manifest by two phenomena, brightness and heat, and each of these two is double; that is to say, there is positive and negative brightness, radiant and latent heat. The negative brightness is that which we see with our mortal organs; the positive is what we see with the faculties of the soul. It is with this latter that infinite space is filled, on which, in angelic eyes, our suns are patches of shadow.

In the symbolism of colours light is represented by white and heat by red.

The learned Robert Fludd at the beginning of his "Mosaical Philosophy" gives, as a figure representing the circle of light, a white disk in which Phoebus shines, while for the circle of heat he gives a red disk with Bacchus in the centre. Red is the colour of blood and of wine. It excites the fury of bulls and delights revolutionaries. We shall see in the Sohar that the light of the one old man—the upper—is white, while that of the other—the lower—is red.

But let us now pass on to the other features of the face. The nose represents judgment, discretion and forbearance. It is very long in the superior head and very short in the inferior one. This is why the two old men, of whom one is the mirage of the other, are called the one Arich and the other Seir, two words meaning long and short respectively.

Of these two old men, the supreme is the God of the sages; and the lower one, that is to say the black mirage of the white head, is the God of official sacerdotalism and of the vulgar.

The mouth is the source of speech. It represents the logos, love and grace, because with the mouth we speak and kiss.

The cheeks represent the beauties and riches of living nature. The author compares them to beds of flowers.

The perfumes diffused through the thirteen parts of the beard are the mercies, consolations, joys and sweetness that God mingles with the pains of life. They are also the special beauty of all the forms of speech, for perfumed oil softens the beard and causes it to shine.

Every hair of the supreme beard is in perfect order. The short ones are finer and more delicate than the long, but all are in perfect harmony none interfering with another.

This is because hierarchy is the law of the logos and of reason. It is by the hierarchy that order is produced and maintained, and through it that God governs the whole universe, the various parts of which are arranged in order like the hairs of the symbolic beard.

1886.]

THE THEOSOPHIST.

475

LONELY MUSINGS.

III.

TRULY the path is as a razor's edge, hard to tread; for straight is the gate and narrow is the way that leadeth unto life. The world is ever attacking us on one side, seducing us on another, and who can always keep his thoughts in the celestial region? Even while we are yet enduring the torture that has taught us to look beyond these things of the senses for our final peace, the deep despair that levels all things to its own hideous deformity may enter our souls, and make us cry vainly to death to free us from our pains, or the demon of rage may seize us—rage at the continuance of our apparently unmerited suffering—and tear us, till we curse all the powers of heaven and earth in our madness with a concentrated bitterness of soul that only those who have experienced it can realize. And though we know by absolute conviction that there can be no immediate liberation from our past Karma, and that it must be worked out to the sweet or the bitter end through innumerable incarnations, the doubtings of Lucretius still come back to our memory, with almost a wish that his suggested solution might be practicable—doubtings whether man's best hope might not be to quench in annihilation his insatiable longings and his deep despair.

Or again we are relieved from our pains, and again the sun shines in a clear sky. Then do the smiles of our friends carry to our souls a still more subtle poison: for we are led to fancy that the life we so lately scorned and hated is still worth living, and the infinite possibilities of the future gleam in radiating colours as love again begins to lift her gauzy veil. So do our imaginations run on weaving the old unreal dreams. What help is there for natures so crossed and traversed by passion? They have slept and dreamed in the arms of lust, and though, when awakened they have seen and fled from her deformity, it seems as though she were again able to assume for them the mask of beauty;—they have gazed into the abysses of hate, and have indeed recoiled from their awful depths, but a power again urges them to the brink. After having gone over the whole gamut of the sense-passions and forsworn them, again the passions shew their mastery, drawing as with a magnet.

What hope for one who lives in so fluctuating a state of mind, and is unable to keep his soul in equilibrium? How can he expect to attain to passionless tranquillity—the very antithesis of his present state?

Krishna answers Arjuna "Let him regain his kingdom." Let him turn the very passion of his nature to the contest and he will conquer. Let him oftener and oftener lift his mind to the celestial regions and he will be reinvigorated by some reflex from the great souls who dwell there. Let him conquer tranquillity by fervency of spirit.

One who realizes this difficulty of controlling the heart and who desires to rid himself of these constant fluctuations of feeling should pursue his search in a systematic manner and the following rules may be taken as guides:—

1st. Read the holy books—read them though the heart may be cold and torpid, and if indeed the slothful and despairing quality of “Tamas” be at the moment paramount, there is all the greater necessity to end its reign, for all the three qualities alternately dominate us, and the slow steady progress towards perfection is only made permanent by arousing the nature when invaded by the sloth of “Tamas,” and refusing to allow it to sink into the stagnation of lethargy; by restraining it when dominated by the passion of “Rajas,” until the duration of control by these evil forces is gradually lessened, and the nature tends more and more to permanence in the tranquillity of “Satwam.”

And out of that tranquillity shall rise
The end and healing of his earthly pains,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself; which lacked,
How grows serenity? and, wanting that,
Whence shall be hope for happiness?

Read the holy books of all ages and all peoples. The Vedas, the Dhammapada, the Bible, the Zend Avesta and the Koran, whichever is found by practical experience to have most effect on the life, for we are all governed by our emotions and require different influences. But above and before all read the Song Celestial of the heavenly Krishna.

2nd. Attend to any conversation about spiritual things you may have the opportunity of hearing—attend to it whether you understand it fully or not, whether it is to you a mere statement of truisms, or whether, as is more likely, its metaphysical philosophy seems to soar above your head. Store in your memory whatever you can grasp, for a time will come when you will understand more fully, and your future progress will be facilitated by what you may now learn.

3rd. Realize as fully as possible the current opinions about duty in the society and nation in which you have been born and brought up. However much you may have—or think you have—transcended the ordinary current notions of morality, the study and comparison of the opinions of others is a necessary part of your education. The reader may here remark that this is as it were the prelude or commencement of that “intelligent looking into the hearts of men,” which is one of the rules laid down for those who desire to ascend the ladder of Jacob, though its complete attainment it need scarcely be said is impossible, till many of the rungs have been passed. This purely intellectual comparison of opinions from one's own standpoint might seem at first sight unnecessary compared with personal advance in holiness, but the student cannot too soon grasp the idea that for the attainment of perfection the whole nature must be cultivated equally, and the fewer readjustments of equilibrium that may subsequently be required, the swifter and steadier will be his progress.

4th. Act so as to give yourself only satisfaction. This, the fourth rule in the descending scale, deals more especially with the physical nature. Act so as never to incur the upbraidings of conscience. Should experience have taught that any act is follow-

1886.]

ed by inward shame—avoid that act in future. And as the whole nature develops, conscience develops also. What might previously have been done without a qualm, will now evoke the stings of shame, for as the standard becomes more exalted, so will the inward pressure become more severe till we make the outer accord with the inner. So the traveller along the narrow way pursues its course after untold failures in the innumerable diverging paths which have been tried and found misleading. Yes, conscience is indeed the ever sharpened goad, that will never let us rest—it is turned into an instrument of torture when in our waverings we are led to embrace a lower life, but it is the surest guarantee of our Godhead, and contains in itself the potency of all progress.

PILGRIM.

Reviews.

THE SCIENCE OF THE MIND APPLIED TO TEACHING. By U. J. Hoffman. New York. Fowler, Wells & Co.

The lean and spectacled pedagogue, who drove knowledge into the head of the last generation as the carpenter drives nails into wood—by force of blows—has well nigh disappeared. A new and brighter era in education has dawned,—the era of kindness and reason. Though there are still many teachers who suppose that the whole art of instruction consists in making their pupils learn text books by heart, yet there are a large number who have realised the fact that children differ in their faculties and dispositions, and accordingly endeavour to adapt their methods of cultivation to the nature of the soil. To such we cordially recommend Mr. Hoffman's book. The first part is devoted to the subject of human temperaments and faculties in man and child, based upon phrenology in the widest sense of the term, with hints regarding their cultivation and development. It might be read with interest by one who was not prepared to accept the dicta of the Phrenologists. The author then deals with the theory of teaching, which he bases upon the nine principles of Pestalozzi. He shows how education should consist in liberating the mind and throwing out signals by which it can discover truth. He likens the child to an egg which, under appropriate conditions, will develop into a bird able to walk, able to fly; but which will become addled if mismanaged and never be anything but a bad egg. In the last part there are specimens of lessons, arranged on the principles enunciated in the earlier parts, with suggestions to the teacher on the introduction of new subjects of study by preliminary discourse, before setting his pupils to work on text books. This is of the greatest practical value. A plan for the arrangement of lessons in a school is added.

Mr. Hoffman's book will be found worthy of perusal not only by the teacher but also by the parent, for much good counsel to mothers is contained therein on the cultivation of good manners and morals.

N. C.

LA VIE, PAR LE MAGNETISME ET L'ELECTRICITE, par G. Edard.

We have on our library table the second edition of this work. A considerable part of it is devoted to an exposition on Mons. Edard's complex electro-magnetic apparatus, which has already been described in the *Theosophist*. Much space is also given to the author's life and

memoirs, with details concerning the legal attacks made upon him; for he claims the honour of having been a martyr to the cause of occult science. The volume before us is in no sense a text book on Electro-Magnetism, but contains extracts—some of them of considerable interest—from Authors and Journals on that and allied subjects, with letters from Baron Du Potet and other great exponents of the magnetic science, Mons. Edard has gone beyond the domain of men and animals, and applied his system to the cure of sickly plants—with signal success according to the testimonials received from horticulturists.

N. C.

THE BOOK OF ALGOONAH.

This work professes to be a chronicle of the men of Kaiah who are stated therein to have been the original builders of the great mounds that abound in the valleys of the Mississippi and Missouri and in other parts of America. The problem of the construction of these mounds has long been a puzzle to antiquarians and according to the book under notice the real builders were members of a race sprung from a small band of fishermen on the coast of Ammon who emigrated to America. The book of Algoonah is now presented to the public in an English dress, the language employed being that with which we are familiar in the "authorised version" of the Old Testament. There is no definite account given as to the time and place of the discovery of this book, which is claimed to be an original chronicle, nor do we know in what language it was originally written. It gives a long account of the wanderings of the men of Kaiah very much like that of the children of Israel in the wilderness and other places. We have moreover no certain account of the chronology of this wonderful people. We are promised other books belonging to the same series, one of which is to give a complete account of the religion and philosophy of the mound-builders and to reveal the true origin of masonry. In the absence of further information we must decline to pass an opinion on this book. In its present form it is valueless to the historical student, and there does not seem to be much in it that could not have been written by a person of average imagination familiar with old Testament language and as much of universal history as generally falls to the lot of those who have not been very highly educated.

THE SPHINX.

We have received the second number of this magazine published (in German) at Leipzig under the editorship of Dr. Huebbe Schleiden. It contains a second instalment of a series of papers on thought-reading with illustrations from the records of experiments of the Society for Psychical Research. There is also a translation of "Harmony of science and spiritualism" by A. R. Wallace. A paper by Dr. Carl du Prel (the second on the same subject) on "Monistic psychology" merits careful study. Herr Karl Kiesewetter contributes an article on the historical records of hypnotic clairvoyance and the number closes with a paper by Mohini M. Chatterji on the esoteric meaning of Shakespear's Hamlet. We cordially recommend this magazine to all those of our readers who are acquainted with the German language as it promises to be one of the best extant periodicals treating of transcendental subjects. We this month give a translation of an article from "the Sphinx" on the Rosicrucians, containing information about this secret Society of more than ordinary interest and authenticity.

1886]

Literary Notes.

Mr. R. Jagannathiah is engaged in translating into English from the Sanskrit, Srimut Sankarachariar's "Dwadasa Manjarika Strotrum" or cluster of twelve prayers with verses by disciples.

Correspondence.

ASTROLOGY.

SIR,—I heard the following from Babu Bykantha Nath Sen. Bykantha Babu is a distinguished pleader of the Judge's Court of Murshedabad, elected Chairman of Berhampur Municipality, and legal adviser to Maharani Surnomoyee, M. I. O. C. I. of Kasimbazar :—

1. Bykantha Babu's father died of erysipelas within 24 hours of the first appearance of the disease. Some days after the event, Bykantha Babu had the horoscope of his father examined, when he found that not only the time of death but the disease also had been mentioned in the horoscope correctly.

2. He saw an astrologer, who correctly told him, by merely seeing his countenance, the very day and hour of his birth; some friends of his also tried the experiment, with equal success. The astrologer was a stranger to him, and had not the slightest means of gathering such informations beforehand.

3. He knows many cases in which an astrologer told rightly the sex of the child by merely being told the exact time of its birth.

Bykantha Babu remarked that the influence of the planets on living organisms is now an admitted fact in modern science, that he believes that astrology was founded by systematizing a very large number of observations extending over a series of years, and hence must be true in the main that the failure of the present astrologers generally to predict future events, may be ascribed to their not allowing for the displacement of heavenly bodies, as they base their calculations upon *Sphutams* some thousands years old.

K. P. MUKERJI, F. T. S. (BERHAMPUR),

TOBACCO SMOKING.

It is a great puzzle to me to see that a large number of the members of the Theosophical Society are confirmed smokers; to become a member of the Theosophical Society is virtually to avow the intention of leading a life of purity and temperance; and how can the precept square with practice of those who so openly and vehemently give the contradiction to their own professions? For, indeed, tobacco-smoking has no allurements except as an act of mere self-indulgence in sensual pleasure. All the eminent physicians, with hardly an exception, are staunch opponents of its habitual use and hold that it is no less deleterious in its effects than alcohol, opium or any other poison. Not to mention cigars, cigarettes, &c., even the Eastern fashion of smoking in a *hookah* is hardly without vicious and dangerous results. Slowly and silently and as surely the poison works, and sooner or later manifests the ravages it has done by bringing complete enervation of mind and body, a premature deterioration and decay, dyspepsia and other awful maladies

springing from this waste of virility and nerve force. Viewing the matter in a more subtle and contemplative light, all the mischief does not cease with the smoker, for by the law of heredity he bequeaths all the weakness of his mind and body to his offspring and thus renders, innocently perhaps, the curse of smoking more far-reaching in its effects than is ordinarily supposed. And judging by the 'smoking car' and the 'smoking room,' smokers with a cigar beneath their nose—"a fire at one end and a fool at the other,"—can hardly be fitting associates in polished society; for in utter disregard of politeness and the rights of others, they puff continually filling the air with ill-smelling vapour. Apart from the fatal consequences resulting from the habitual use of tobacco, its medicinal use is very rare; as Dr. Farquharson, M. D. &c. &c. says, in his *Therapeutics* "Tobacco is now rarely, if ever used in Medicine on account of its poisonous property." In the *Ayurveda*, it is seldom or never used medicinally. "It is computed that the whole world is now producing 1,000,000,000 lbs of tobacco at a total cost of \$ 5,000,000,000 annually." What an enormous amount of good money is thrown away in wrong speculation! And if with this be calculated the loss of misused arable lands combined with the loss of labour and time of the thousands of men, (in Germany 1,004,000 and the United States 40,000 not to speak of others) engaged in the manufacture and sale of tobacco, the total loss must be immeasurably great. In the face of so many obnoxious qualities, tobacco cannot be reputed to be beneficial to the soul. To attain to any psychic perfection, it is as useless, as Gunga-smoking is held invaluable by certain ascetics. In the *Purāṇs*, a manuscript edition kindly lent to me by an old Devade Brahmin of the Moorshedabad District, strict injunctions are laid down against its use under heavy penalties. Are not these, then, sufficient to show that tobacco is an enemy to human progress? In different parts of the globe, clusters of spirited men have boldly banded themselves together to put down this seemingly harmless habit of smoking: and you, who, I believe, have so much the good of humanity at heart, would you not join the brave and the wise, and fearlessly hurl the bitterest anathema on Tobacco—and strike out a great reform? We have heard of families, of little boys, generously resolving to take tea without sugar, bread without butter, to keep apart a handful of millet out of the daily consumption, solely to contribute their quota to the charity-fund. And could not the smoking members of the Theosophical Society bring themselves to bear this little privation? Would they not brace up their energy to do what duty demands to exercise an indomitable will to avoid the temptation of falling into this pernicious habit to which they have given themselves up as willing slaves for the vain gratification of the senses? Assuredly they can if they be but resolute; and the trifling farthing so saved, will, if collected swell into a large sum of money. With that, imagine, what noble deeds could not be done for the poor and the needy! How many desolate hearths would burn the brighter! How many broken hearts could be comforted! It is never too late. Let us set to work and reform; let us try to be master over the Flesh and the Blood. "Begin even now to practise it and so a thousand serpents will be swept away from your path."

DAYAL CHUNDER GUPTA.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1886.

LONDON LODGE THEOSOPHICAL SOCIETY.

THE Annual General Meeting of the London Lodge Theosophical Society was held at 55, Chancery Lane, on Wednesday, January 27th, at 8-30 P. M., Mr. A. P. Sinnett in the chair.

In opening the proceedings, the President referred to the great success of the Annual Convention in India, and to the progress in practical work accomplished there during the past year.

Then passing to the Society in London, he pointed to the increasing numbers and steady activity of the Lodge as proof of the vitality of the movement in this country. These facts were the more important in view of the attack levelled at the Society in the report of the S. P. R. Committee.

Commenting on that document Mr. Sinnett exposed its weakness as a whole, and especially the frivolous grounds on which Mr. Hodgson impugns the "Occult World" Phenomena. (This portion of the report has been dealt with in a pamphlet just issued by Mr. Sinnett.)

The President then stated that in consequence of the changes in the statutes of the Parent Society recently made at the Convention, it would be necessary to revise the rules of the Lodge, and that the meeting must therefore be adjourned for their consideration.

The following elections of Officers and Council for 1886 then took place.

<i>President</i>	Mr. A. P. Sinnett.
<i>Vice-Presidents</i>	Mr. T. Varley and Miss Arundale.
<i>Hon. Secretary</i>	Mr. B. Keightley.
<i>Hon. Treasurer</i>	Mr. E. Wade.

and the following six members of the Lodge to serve on the Council :—

Mr. Crookes, F. R. S. Mr. Harbottle. Mr. Ashton Ellis. Mr. A. Keightley. Madame de Steiger. Miss Hamilton.

All the elections were unanimous, and after some general conversation the meeting adjourned.

BERTRAM KEIGHTLEY,
Hon. Secretary.

ANANTAPUR THEOSOPHICAL SOCIETY.

UNDER the auspices of the above Society Mr. Raghavendra Charlu read a well-written and elaborate lecture on "the Ancient Literature of India" on the 20th ultimo, when M. R. Ry. K. Seshyya Chetti Garu, B. A., took the chair. The lecturer viewed the subject from the different stand points of literature, philosophy, history, religion, politics, &c., and showed that many a gem of

truth which modern science has yet scarcely discovered, lies included in that unique language of Sanskrit, and that its revival will tend much to the regeneration of Aryavārtha.

On the 3rd instant Mr. Cooper-Oakley and Dr. Cook from Adyar paid the local branch a visit. They spent two days here in philosophical and religious discussions with the members and others, and on the morning of the 4th inst. Mr. Cooper-Oakley delivered a public lecture on the "Religions of the world and their relation to Theosophy." Questions were then asked by some of the audience on spiritualism, mesmerism, mediumship, &c., to which brief and interesting explanations were given.

B. SUDARSANAM.

JAMALPUR.

THE 3rd Anniversary of the Jamalpur Branch Theosophical Society was celebrated with *eclat* on the 7th Instant at 7 A. M. at No. 7, Albert Road, Jamalpur. The following delegates from Branches in Bengal and Behar were also present:

From Berhampur: Babus Dinanath Gangooly (Government Pleader), Nafar Das Roy (Municipal Commissioner), Sri Nath Goswami Tridhara Charu Bhatta, B. A.

From Bhagalpur: Babus Parvati Charu Makerjea (Pensioner), Bhagwattal Misser Upendranath Sarvadhicory.

First day, 6th March 1886.

On the previous evening a private meeting of the members was held and Babu Balai Chand Mullick of the Calcutta Branch, and Babus Nafar Das Roy and Tridhara Charu Bhatta, B. A., of the Berhampur Branch were introduced to those present.

Babu Ram Chunder Chatterjea, President of the local branch, opened the meeting with a short speech on the past, present and future of Theosophy.

The Secretary being called upon, read the 3rd Annual Report, which was adopted.

The Treasurer then submitted his account for examination. Two of the Councillors checked the account and found it to be correct.

The position of the Sanskrit Sunday School, which has now completed the first year of its existence, was discussed, and the members expressed their willingness to support it according to their means, and a Committee was formed to inspect the school and give it their moral support.

The following office-bearers for the current year were elected:

Babu Ram Chunder Chatterjea	...	...	<i>President.</i>
" Troylukho Nath Roy	...	...	<i>Vice-President.</i>
" Kali Bhusan Roy	...	...	<i>Secretary.</i>
" Raj Coomar Roy...	...	...	<i>Joint Secretary.</i>
" Kali Padagupta	...	...	<i>Treasurer.</i>
" Bani Madhaw Roy	...	...	<i>Librarian.</i>

Councillors: Babus Da Bendra Nath Chatterjea, Hari Nath Bhuttacharji, Nilwani Banerjea, and Tara Narain Mazumdar.

Members and delegates were requested to consider means for the diffusion of theosophic ideas outside the Society and cooperation with the neighbouring branches. After due consideration a Committee was formed to record the proceedings of important meetings for circulation among co-operative branches as arranged by the Berhampur Branch. Another Committee was formed to translate important articles from the *Theosophist* in Bengali in view of their being published for the benefit of members and the public. To frame amended rules and bye-laws for the local branch. The consideration of this question was postponed.

The meeting dissolved with a vote of thanks to the chair and delegates present.

THE THEOSOPHIST.

CXXV

1886.]

2nd day, 7th March 1886.

At 7 A. M. the delegates and members of the local branch assembled at No. 7, Albert Road. The Pundit of the local *Hari Saba*, whose services had been previously engaged, explained slokas from the *Bhagawat Gita*; on his resuming his seat a discussion followed on the "Law of Karma." Babus Parvati Charu Mukerjee, Dinanath Gangooly, Troylukho Nath Roy and Tarini Charu Roy took part and cleared up some doubtful points.

The meeting adjourned after 10 A. M. for recreation.

After 2 P. M. the delegates and members gathered at No. 7, Albert Road, to hear Brother Dinanath Gangooly explain passages in the "Light on the Path." After 3 outsiders began to come in. When several gentlemen were present, it was proposed that Dina Babu would explain whether or not the idea of "formation of a nucleus of universal brotherhood" was utopian. He convinced the audience that it was practicable if we were unselfish. Discussions on important subjects were held till 5 P. M., when, according to programme, arrangement was made for delivery of public address. The President of the local branch was voted to the chair. He called on Babu Sahadro De, a member of the branch, to read his paper. Brother De, in a short lecture, explained the first and the third objects of the Theosophical Society, and cited authorities from the *Shastras*. His selections from Andrew Jackson Davis' "Magic Staff," dated 1857, on Clairvoyance, were interesting.

Then Babu Dina Nath Gangooly following the plan laid down by Brother De, explained the objects of Theosophy and the Theosophical Society. His speech was stirring and attentively followed.

Then Babu Arunaday Bhattacharji, a member of the branch, addressed the meeting.

Before the meeting dispersed Dina Babu rose once more and drew attention of the members and outsiders to Mr. Hodgson's report published in the *Calcutta Statesman*, dated the 19th, 20th and 21st February 1886, attacking Madame Blavatsky. He convinced his audience that the report of the S. P. R. was prepared in a very perfunctory manner, and that Mr. Hodgson was an incompetent man for instituting enquiry into the Coulomb affair, and that Madame Blavatsky is an honest seeker for truth.

With a vote of thanks to the chair and delegates the meeting came to a close at about 7 P. M.

The delegates returned to their respective destinations by the night train.

Brother Srinath Goswami of the Berhampur Branch labored much to make the Anniversary Meeting a success and the Jamalpur Branch expressed their thanks to him.

The members of the Berhampur and Bhagalpur Branches are always taking a deep interest in the Jamalpur Branch, and we must place on record our deep obligation for the unselfish conduct of these brothers.

Alms to poor will be distributed in honor of the anniversary.

RAJ COOMAR ROY,
Joint Secretary.

RAMNARAYAN ANGLO-SANSKRIT VERNACULAR SCHOOL.

We have received the report of this school, from which it appears that its founders are to be congratulated on its flourishing condition. It was established in 1883 by B. Babu Baroda Prasad Boshu, F. T. S., in memory of his father. It has received a Government educational grant of Rupees 50 per mensem, and has been empowered to send up candidates for the entrance examination of the Calcutta University.

The cost of the school building has been Rs. 5,136, of the site, Rs. 525; and a new road has been constructed at a further cost of Rs. 1,300. There are about 130 boys in the school, with a staff of eight teacher besides the head master.

cxxxvi SUPPLEMENT TO THE THEOSOPHIST. [APRIL 1886.]

It appears from the accounts that the annual cost of carrying on the school amounts to about Rs. 2,000, of which nearly one half is contributed by the founder. The recent examinations have been attended with very satisfactory results, and the establishment of the school has been of great benefit to the inhabitants of the district who were before obliged to send their children considerable distances from home.

MR. SIVASANKARA PANDIAH'S CLASSES.

THESE classes opened on the 14th of February for their fifth yearly course. They are held in the VI-A Class Room of Patcheappa's College every Sunday between 3 p. m. and 5 p. m. All Hindu young men with a fair knowledge of English are eligible as members of these classes, the object of which is to diffuse the leading principles of Aryan Morality and Religion.

ROHILCUND THEOSOPHICAL SOCIETY.

At a meeting of this Branch, held on the 10th of January, the office-bearers of the preceding year were re-elected :

At another meeting, held on the 7th February, the bye-laws of the Branch were revised and sundry alterations made in them.

AMERICA.

THE ARYAN THEOSOPHIST OF N. Y.

This Branch, which was organized in N. Y. City, January 1884, had a large and very interesting meeting on February 4, 1886, at its rooms in N. Y. City. Bro. Gopal Vinayak Joshee, of Bombay, read a paper on Theosophy in India and America, in which he gave an outline of the movement, and strongly insisted on the principle of Universal Brotherhood. He was followed by Bro. W. Q. Judge, who made some remarks on Karma and Reincarnation, which are subjects quite strange to the Western mind. After this many questions were propounded by those present. Two of the Rochester Branch were present and also several old members who were admitted by Madame Blavatsky in 1875, and several inquirers.

The N. Y. Branch is now very active. They are reprinting Mrs. Sinnett's "Purpose of Theosophy," "Light on the Path," and other valuable documents. It is expected that this is only the beginning of a great interest.

WILLIAM Q. JUDGE,
President A. T. S.

IRELAND.

A charter has just been issued for the formation of a new Branch to be called the "Dublin Lodge of the Theosophical Society."

TRICHUR.

Mr. A Sankariah, Dewan Peishkar, F. T. S., sends us an account of the formation of an association to provide medical women for Cochin in which he is taking an active part.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

ADVERTISEMENTS.

USEFUL BOOKS.

64 The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

THEOSOPHY.

	Rs.	A.
Isis Unveiled, by H. P. Blavatsky (2 vols.) ...	25	0
The Occult World, by A. P. Sinnett (4th ed.) ...	3	0
Esoteric Buddhism, by do. ...	3	0
The Purpose of Theosophy, by Mrs. A. P. Sinnett ...	2	2
Hints on Esoteric Theosophy, No. I ...	1	0
Do. No. II ...	0	8
Theosophy, Religion, and Occult Science, by Col. H. S. Olcott, P.T.S. ...	4	0
Five Years of Theosophy ...	4	4
Man; some fragments of Forgotten History, by Two Chelas in the Theosophical Society ...	2	12
The Idyll of the White Lotus, by M. C. ...	2	2
Light on the Path, by M. C. ...	0	4
Do. (for distribution) 10 for ...	2	0
The Light of Asia, by Edwin Arnold ...	2	8
The Perfect Way; or the Finding of Christ ...	9	0
Magic; or Practical Instructions for Students of Occultism ...	1	8
Thoughts on the Metaphysics of Theosophy ...	1	0
Paradoxes of the Highest Science (Unpublished Writings of Elias Levi) ...	1	0
Elixir of Life ...	0	5
Pearls of Truth, by the Countess Wachtmeister, F. T. S. ...	0	4
Epitome of Aryan Morals, by P. Sreenivas Row, F. T. S. ...	0	1
Do. (for distribution) 15 copies As. 8, 100 copies Rs. 3-8, 1,000 copies Rs. ...	35	0
Mona Singh, by D. M. S. ...	1	0
The Aim of Life, by Siddheswar Ghosh ...	0	9
Fragments of Occult Truth, Nos. 2 to 8 (per set of 7.) ...	0	12
Do. (mixed Nos.) 16 for ...	1	0
Report of the Ninth Anniversary of the Theosophical Society ...	0	4
Report of the Eighth Anniversary ...	0	2
Do. (for distribution) 16 for ...	1	0

RELIGION.

A Buddhist Catechism, by Col. H. S. Olcott, P. T. S. ...	0	6
Buddhism, by T. W. Rhys-Davids ...	2	0
The Bhagavad-Gita, trans. by J. Davies ...	6	0
Do. by Charles Wilkins ...	1	2
The Life of Gaudama, by Bishop Bigandet ...	15	0
Buddhist Birth Stories ...	13	0
Catena of Chinese Scriptures, by Beal ...	11	0
Dhammapada, by Beal ...	5	0
The Sankhya Karika of Iswara Krishna, by John Davies ...	4	0
The Birth of the War-God, by Kalidasa ...	3	8
The Sarva-Darsana-Samgraha, by Madhava Acharya ...	7	0
Udanavarga, by Rockhill ...	6	0
Metrical Translation of Sanskrit Authors, by Muir ...	10	0
Hindu Pantheism, by Jacobs ...	4	0
Dathavansa, by Sir Coomaraswamy ...	4	0
Philosophy of the Upanishads, by Gough ...	6	0
The Religions of India, by Barth ...	11	8
Oriental Religions, by Johnson (2 vols.) ...	15	0
Vedantism, by Babu Dvijadas Datta ...	0	3
Isavasyopanishad, translated by S. Ramaswami Iyer, F. T. S. ...	0	5

ADVERTISEMENT.

RELIGION.—(Continued.)

	Rs.	A.
Atma Bodh, translated by B. P. Narasimiah, F. T. S. ...	0	4
The Vedantasara, Sanskrit text in Devanagari characters and trans- lations into English, Hindi and Bengali ...	6	0
The Vedantasara, English translation only ...	3	0
Heaven and Hell, by Emannel Swedenborg ...	3	0
Rational Christianity, by Hugh Junor Browne ...	3	12
The Virgin of the World (damaged copies) ...	6	0
Eleusinian and Bacchic Mysteries, by Thomas Taylor ...	8	0
Primitive Symbolism as illustrated in Phallic Worship, by Hodder M. Westropp ...	5	0
Phallicism, by Hargrave Jennings ...	13	8
Patanjali's Yoga Philosophy, edited by Tukaram Tatya, F.T.S. ...	2	6
The Question Settled or Religion versus Superstition ...	0	12

MESMERISM.

Science and Art of Organic Magnetism, by Miss C. L. Hunt ...	13	8
How to Magnetize, by J. V. Wilson ...	1	0
Six lectures on the Philosophy of Mesmerism, by J. B. Dods ...	1	8
Practical Instructions on Animal Magnetism, by J. P. F. Deleuzo ...	6	0
The Text Book of Mesmerism, by Dr. Williams ...	2	0
How to Mesmerise, by Prof. Cadwell ...	1	12
Animal Magnetism, by Prof. Gregory, in 6 parts ...	4	0
Library of Mesmerism ...	10	0
Vital Magnetic Cure, by a Magnetic Physician ...	3	0
Artificial Somnambulism, by Dr. Fahnestock ...	4	0
The Modern Bethesda, by A. E. Newton ...	6	0

SPIRITUALISM.

People from the Other World, by Col. H. S. Olcott, P. T. S. ...	2	0
A New Basis of Belief in Immortality, by J. S. Farmer ...	1	0
Psychography, by M. A. (Oxon) ...	1	0
Transcendental Physics, by Zollner ...	3	0
Pioneers of the Spiritual Reformation ...	7	0
The Scientific Basis of Spiritualism, by Epes Sargent ...	5	0
Proof Palpable of Immortality, by do. ...	2	12
The Debatable Land between This World and the Next, by Robert Dale Owen ...	5	8
Miracles and Modern Spiritualism by A. R. Wallace ...	3	0
A Defence of Modern Spiritualism by A. R. Wallace ...	0	12

OCCULT STORIES.

Karma; a Novel, cheap Edition by A. P. Sinnett ...	2	12
Across the Zodiac; a Story in 2 Vols., by Percy Greg ...	4	0
Mr. Isaacs, a Tale of Modern India, by F. Marion Crawford ...	3	8
Zoroaster, by F. Marion Crawford ...	4	0
Wonderful Story of Ravallette, by P. B. Randolph ...	5	0
Zanoni, by Bulwer Lytton ...	2	8
Do. ... cheap edition ...	0	8
A Strange Story by do. ...	2	8
Do. ... cheap edition ...	1	8
The Coming Race by do. ...	2	8
Do. ... cheap edition ...	1	8
The Persian King by do. ...	0	12
The Brother of the Shadow, by Mrs. Campbell Praed ...	0	12

CHARACTER-READING AND PHRENOLOGY.

Heads and Faces, by Professor Nelson Sizer (184 pp. 8vo. and 188 illus- trations—strongly recommended) ...	1	4
Indications of Character in the Head and Face, by H. S. Drayton, M. D. ...	0	12
Handbook of Physiognomy, by Rosa Baughan ...	0	12
How to Study Character ...	1	8
How to Read Character ...	3	0
Chiromancy by Firth and Heron-Allen ...	0	12

ADVERTISEMENT.

CHARACTER-READING AND PHRENOLOGY.

(Continued.)

	Rs.	A.
Art of Judging Character by Handwriting	3	2
Palmistry, by Rosa Baughan	0	12
Chirognomancy, by do.	1	0
Palmistry and Chirognomancy (in one Vol. cloth)	2	8
Self-Instructor in Phrenology and Physiology	1	8
How to Study Phrenology	0	5
A Catechism of Phrenology	1	8
Phrenology, its History and Principles	0	5
Harmony of Phrenology and the Bible	0	5

HEALTH.

A Health Catechism	0	5
The Perfect Way in Diet, by Dr. A. Kingsford	1	8
The Diet Question	0	12
The Alcoholic Controversy	1	8
The Bath, its History and Uses	0	12
Water Cure for the Million	0	8
Heredity and Responsibility in Parentage	0	5

MISCELLANEOUS.

Modern India and the Indians, by Professor Monier Williams	9	0
History of Indian Literature, by Professor Albrecht Weber	7	0
History of Magic, by Joseph Ennemoser (2 vols.)	8	0
Chaldean Magic, by Lenormant	2	8
The Rosicrucians, by Hargrave Jennings	6	0
The Conflict between Religion and Science, by J. W. Draper	4	12
The Soul of Things, by Prof. William Denton	12	8
Psychometry, by Dr. J. R. Buchanan	5	12
The Beginnings of Things, by Prof. Tyndall	0	12
Matter and Motion, by Clark Maxwell	0	12
The Hollow Globe	5	12
The Stars and the Earth	0	12
The Secret of Death, by Edwin Arnold	5	0
Indian Poetry, by do	5	0
The Parmenides of Plato, by Thomas Taylor	0	14
Compendium of Astrology, by Narain Row	0	9
Egypt; the Wonders of the Land of the Pharaohs	6	0
Confessions of an English Haschish Eater	0	12
How to Learn Phorthand, by Baker	0	12
How to Conduct a Public Meeting	0	8
No Revelation Infallible, by A. O. Hume	0	1
What is the Fourth Dimension? by C. H. Hinton	0	12

SANSKRIT.

The 108 Upanishads, in Telugu characters (never before published in one volume)	9	0
Bhagavad-Gita, (Text only) in Devanagiri Character, (pocket edition, bound in crimson silk—a most beautiful little book)	0	6
Bhagavad-Gita in Grandha Character with Tamil Meaning for each word and sloka	4	4
Primer No. 2, by Dewan Bahadur R. Ragoonath Row	0	5
Yogataravali in Telugu character	0	5

Series of Authoritative Text-Books of Adwaita Philosophy in Telugu characters as under:—

Prasnottararatnamalika	0	10
Atmanatma Vivekah	0	6
Mahavakhya Darpanam	0	5
Atma Bodh	0	3
Aparokshanubooti	0	5
Viveka Choodamani	1	6
Bhagavad-Gita with Bhashya		

ADVERTISEMENT.

PUBLICATIONS IN VERNACULAR.

	URDU.	Rs. A.
Hints on Esoteric Theosophy, No. 1	...	1 2
	HINDI.	
Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S.	...	0 3
	BENGALI.	
Catechism of Hinduism, by Nobin K. Bannerjee	...	0 8
Tatwa-Sopana, Part I, by Syamacharan Bhatta, F. T. S.	...	0 5
Prasnottaramala, translated by Bholanath Chatterjee...	...	0 3
	TAMIL.	
Primer, by Dewan Bahadur R. Ragoonath-Row	...	0 1
Light on the Path	...	0 4
Kyvallia Navaneetam, by Esoor Sachitananda Pillai	...	2 4
Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S.	...	0 2

LIBRARIES.

As the Manager of the *Theosophist* is frequently asked what books he would recommend to those forming a new Library, he has drawn up the following List, which, he trusts, will be found suitable. The prices include postage in all cases. It will be seen that the value of the books offered in each set amounts to ten per cent. more than the price charged for it.

Library No. I. Price Rs. 25.

Occult World.	Paradoxes of the Highest Science.
Psychometry.	Hints on Esoteric Theosophy, No. I.
Light on the Path.	Do. do. No. II.
Esoteric Buddhism.	How to Mesmerise, by Prof. Cadwell.
Buddhist Catechism.	Theosophy, Religion, and Occult Science.
Five Years of Theosophy.	Magic: or Practical Instructions for Students of Occultism.
Bhagavadgita, (Eng.) by Charles Wilkins.	

Library No. II. Price Rs. 50.

The Books of Library No. I and the following:—

Isis Unveiled.	The Idyll of the White Lotus.
Atma Bodh (English.)	

Library No. III. Price Rs. 75.

The Books of Library No. II and the following:—

Palmistry.	The Purpose of Theosophy.
Vedantasara.	Fragments of Occult Truth, Nos. 2 to 8.
Chirognomancy.	Man: some Fragments of Forgotten History.
Zanoni (cheap edition.)	The Perfect Way: or the Finding of Christ.
The Beginnings of Things.	Thoughts on the Metaphysics of Theosophy.
Epitome of Aryan Morals.	
Isavasyopanishad (English.)	
A Strange Story (cheap edition.)	
The Coming Race (cheap edition.)	

Library No. IV. Price Rs. 100.

The Books of Library No. III and the following:—

Vedantism.	The Night Side of Nature.
Mona Singh.	Water Cure for the Million.
Chaldean Magic.	People from the Other World.
The Rosicrucians.	The Temple of the Rosy Cross.
Health Catechism.	Conflict between Religion and Science.
Matter and Motion.	Hereditry and Responsibility in Parentage.
Parmenides of Plato.	The Text Book of Mesmerism, by Dr Williams.
Theory of Evolution.	
The Perfect Way in Diet,	

ADVERTISEMENT.

MR. GEORGE REDWAY, PUBLISHER, IMPORTER, AND BOOK-SELLER,

Will be happy to mail to any address in the world his New Catalogue, in which will be found a larger number of books of interest to the student of Occultism and Archaeology, than has ever before been gathered together for sale.

The books have been divided into classes, such as :—

Ancient Worships.
Antiquities.
Symbolism.
Mythology.
Kabbala.
Rosicrucians.
Freemasonry.
Flagellants.
Mysteries.
Oracles.
Sibylls.
Round Towers.
Serpent Worship.
Secret Societies.
Assassins.
Cabeiri.
Druids.
Dreams and Visions.
Divination.
Neo-Platonism.
Rabbinical.
Gnostics.

Magic and Magicians.
Behmen and the Mystics.
Koran.
Philology.
Persian.
Arabic.
Stone Monuments.
India and the Hindus.
Parsees.
Buddhism.
Hieroglyphics and Secret Writing.
Egypt.
Philosophy and Metaphysics.
Ethnology.
Skeptics, Jesuits, Christians, and Quakers.
Travels.
Gems and Coins.
Obelisks.
Ancient Ceremonies.
Phallic Worship.

Folk-Lore.
Herbs and Drugs.
Psychometry.
Hermetic.
Prophets.
Tombs.
Orientalia.
China.
Physiognomy.
Palmistry and Handwriting.
Phrenology.
Psychoneurology.
Theosophical.
Astrology.
Alchemy.
Demonology and Witchcraft.
Spiritualism.
Mithraic Worship.
Mesmerism.
Etc., Etc.

This collection comprises not only such rare and expensive books as Godfrey Higgins's 'Anacalypsis'; Forlong's 'Rivers of Life'; the Works of Robert Fludd, Paracelsus, and Jacob Behmen; the writings of Vaughan, the Rosicrucian; tracts on Alchemy and Magic, &c., but all such indispensable books for students as Reichenbach's 'Researches,' Inman's 'Ancient Faiths,' King's 'Gnostics,' Hardy's 'Manual of Buddhism,' 'Isis Unveiled,' Barrett's 'Magus'; while the latest published works of Mr. Sinnett, Colonel Olcott, Dr. Hartmann, Mr. Hargrave Jennings, Dr. Anna Kingsford, Mr. Maitland, and other living authors, are always in stock from the day of publication.

It may be stated as a matter of fact that the advertiser's endeavour has been to offer the most extensive choice of books in the World to those interested in that class of literature of which he makes a *specialité*.

By means of catalogues carefully compiled and well printed, nearly the same advantages are given to customers in Australia, in Asia, in America, and in the extremes of Europe as to those residing in England.

All communications bearing the name and full address of the sender in plain writing will receive immediate and personal attention.

**GEORGE REDWAY, 15, YORK STREET,
COVENT GARDEN, LONDON.**

ADVERTISEMENTS.

SANSKRIT BOOKS IN DEVANAGARI CHARACTER.

Vishnupuranam with Sridhara Swamis Commentary	...	...	6	0	0
Nrisimha Tapani with Sankara Charya's Commentary	...	...	2	6	0
The Aitareya Aranyka with Sayana Charya's Commentary.	...	...	3	14	0
Chandogya Upanishad with Sankara Charya's Commentary (nicely bound)	...	...	6	12	0
Isa, Kena, Katha, Prasna, Munda, Mandukya and Muktika Upanishads with Sankara Charya's Commentary (nicely bound)	...	...	6	12	0
Taittiriya, Aitareya and Svetashwatara Upanishads with Sankara Charya's Commentary (nicely bound)	...	...	3	12	0
Brahma Sutras with do. do. (nicely bound)...	...	...	12	8	0
Brihadaranyaka Upanishad do. do. (nicely bound)...	...	...	12	8	0
Panchadasi with Commentary (nicely bound)	...	...	4	0	0

These are very rare books now on sale with us. Please apply to the Manager,
Theosophist, Adyar, Madras.

IMPORTANT NOTICE.

SABDAKULPADRUM—A new and improved edition of the celebrated cyclopaedic Lexicon by the late Rajah Sir-Radhakant Deb Bahadur—is offered to the public at the remarkably low price of Rupees 45. This edition will contain a mass of new matter consisting a variety of important and useful information—derivations of words (the original work gives no derivation) determined after the rules of the renowned Sanskrit Grammarian Panini, significations of words omitted in the original, and an appendix as large in itself as a complete Dictionary containing all such words as do not appear in the original Sabdakulpadrum, explained and illustrated after its manner and a compendium of the principles of Sanskrit Grammar.

The work will be published in monthly parts of about 8 forms each, double royal octavo, from May next, and no pains will be spared to present it to the public in the neatest possible form. It will be printed at the Baptist Mission Press, Calcutta in New Devanagari types.

To non-Subscribers the price will be Rupees 75 and Subscribers in Europe and America will have to pay £ 6 only for the whole work.

For further particulars apply to Babu Harichurn Bosu, 71 Pathuriaghata Street Calcutta.

LARGE GROUP PHOTOS OF THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Comprising Portraits of Delegates from all parts of the world, assembled 29th Dec. 1884 and 1885.

- No. 1.—Morning and Evening group near the house taken in 1885.
 „ 2.—Evening group, near the house.
 „ 3.—Morning group, in front of the large pandal.
 „ 4.—Group of the Founders and some of their associates.

Also

- „ 5.—A view of the Theosophical Head-Quarters.
 „ 6.—View of the Adyar river, looking towards the sea.

Price Rs. 1-8 unmounted. Rs. 2 mounted.

- „ 7.—AN EXTRA SIZE of the evening group 15 by 12 inches.

Price Rs. 3 unmounted.

„ 4 mounted.

Photos of Eighth Anniversary Groups offered at reduced rates.

Rs. 1-4 unmounted photos. Rs. 1-8 mounted.

Cabinet size Photos of (1) Madame Blavatsky; (2) Colonel Olcott; and (3) Mme. Blavatsky and Messrs. T. Subba Row and Babajee, are also available from Members of the Society at Rs. 1-8-0 each.

ADVERTISEMENTS.

NOW READY.

The Yoga Philosophy.—Being the text of PATANJALI, with BHOJA RAJA'S Commentary; with their translations into English by Dr. BALLANTYNE and GOVIND SHASTRI DEVA, an introduction by Colonel H. S. OLCOTT, and an Appendix containing extracts from various authors bearing upon the subject. Edited and reprinted for the Bombay Theosophical Publication Fund by TUKARAM TATYA, F. T. S. Second Edition, revised and enlarged. This valuable work is now on sale at a low price at the *Theosophist* Office; no student of Occult Philosophy should be without it.

The Bhagavad-gita.—Only a few copies of Mr. TUKARAM TATYA'S edition of his sacred book now remain; those who wish to aid him in his good work by purchasing it should therefore apply at once.

JUST PUBLISHED.

MANUAL OF PSYCHOMETRY.

The Dawn of a New Civilization, By Joseph Rhodes Buchanan, M. D. Author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education"—Professor of Physiology and Institutes of Medicine in four Medical Colleges successively from 1845 to 1881, and for five years Dean of the Eclectic Medical Institute, the parent School of American Medical Eclecticism—Discoverer of the Impressibility of the Brain, of Psychometry and of Sarcognomy.

This work of 500 pages, which illustrates the origin of Psychometry, its scientific methods and its vast range of application to the investigation of character, the diagnosis of disease, the exploration of physiology, psychology, geology, medicine, biography, history, religion, pneumatology, and destiny, is pronounced by the Banner of Light the most important work of the present century. To obtain copies by mail post paid send \$2-16 to the author, Dr. J. R. BUCHANAN, 29 Fort Avenue, Boston, U. S. A.

THE WONDERFUL MEDICINES

To be had of the proprietor, T. SAMMI—Goody. } "Good and cheap" is the best of Recommendations.

INDIA FOR INDIANS.

"TEMPORA MUTANTUR."

T. S. ANNUAL FOR 1886, 9 AS.

Is a useful Book in any house.

Indian Ointment for Aches, Pains, Sores, Bruises, Piles &c., Recommended	8 As.
Cashaya, for Neuralgia, Cholera, Diarrhœa, Dysentery, Scorpion Stings, Headaches, &c. Highly recommended	8 As.
Pills, Purgative and antibilious	8 As.
Savukiana; or Health Restorer	1 Re.
Gen. Specific in Oils, For Chronic Cases	3½ Rs.
Best Rose Water—Ghazipur ka	8 As.
Sandal and other Hair Oils—for Hindus	1 Re.
Tooth Powder (Rose and Cinnamon.) veg. prep.	8 As.
Cough Syrup very nice for children.	1 Re.
Blood Purifier made from Indian Sarsap...	8 As.
Jhara Nivarthi For fever, and is recommended	8 "
Hair Renewer For growth and coloring	1 Re.
Diabetes and Spleen Remedy, each	2 Rs.
Asthma Remedy is worth a trial	2 "

Please Send for List Gratis
Packing and Postage, extra.
Cheap Reynolds Novels—Watches &c. can be had. Under Hindu Patronage.

NUMEROUS TESTIMONIALS.

Dismiss your doubts. Enquire about these Medicines and know for your self that they are good. Read the Testimonials and be convinced that these remedies are worth a trial. NATIVES OF INDIA should be glad of the opportunity of good and cheap Medicines. OINTMENT, CASHAYA, and PILLS, should be in every house.

Letters promptly answered—Enclose Stamp for reply.
Special attention of our Noblemen and Rajahs is called to our CATTLE MEDICINES, and their orders are solicited.

Please try these. { The Stable Requisites. } N.B.—Large orders save postage and win a prize.
Cattle Ointment ½ lb. tin 3 Rs.—1 lb. 5 Rs.
Do. Mixture. Bottle. 1½ Rs.

N.B.—Orders above 20 Rupees sent by Rail free—Orders above 50 Rupees will have something enclosed free—a Watch, a Gold or Silver Coin, a book, Photo, or other present as a gift. Tell all your friends, please, about T. Sammi.

ADVERTISEMENTS.

NEWSPAPERS.

The Indian Mirror. The only Native daily paper in India—most extensively circulated. Rates of Subscription, payable in advance:—CALCUTTA, annually, Rs. 24; for one month Rs. 2-8-0; MOFUSSIL, annually, Rs. 32; for one month Rs. 3-6-0; FOREIGN, annually, via Brindisi, Rs. 64-10-0. Casual Advertisements, 2 Annas per line, but no charge less than Re. 1. Special contract rates on application. All remittances to be made payable to Babu Norendro Nath Sen, Proprietor, *Indian Mirror*, Calcutta.

Bharati. A High Class Monthly Magazine in Bengali, edited by Srimata Svarna Kumari. *Bharati* contains notes on Society, Politics and Literature, and receives contributions from the very best writers of the day: indeed the scientific, philosophical, and psychological articles, written popularly, in the simplest language, by eminent authors, form by no means the least attractive feature of the journal. Annual Subscription, Town Rs. 3. MoFussil Rs. 3-6. All remittances to be made payable to Babu Satish Chandra Mukerji, Kasiabagan Garden House, Ultadighi, Calcutta.

The Amrita Bazar Patrika. Published every Thursday. Rates of Subscription in advance:—Annually, Rs. 10; half-yearly, Rs. 5-8; quarterly, Rs. 3-6; all inclusive of postage. Rate of Subscription in arrear:—Annually, Rs. 12. Apply to the Manager, Bagh Bazaar, Calcutta.

The Tatvavivechaka. Published on the 21st of every Month. This interesting Marathi Magazine contains a free translation of selected articles from the *THEOSOPHIST*. Subscription Rs. 4 per year, and Annas 8 per copy including postage. Specimen copy supplied on receipt of Annas 8. No name entered until the cash is received. ADDRESS:—Manager, Tatvavivechaka, Poona Vaibhav Office, Poona.

The Sudesa Nesan. The only cheap Tamil weekly Newspaper; devotes nearly a column of every issue to Tamil translations of extracts from the "*Theosophist*," &c. Subscription, annual Rs. 3-8-0; half yearly 1-12-0; quarterly 1-0-0; single copies 0-1-6. Apply to P. T. ARAVAMUTHIENGAR, Proprietor "*Sudesa Nesan*," Negapatam.

The Jamai-Ul-Uloom (a monthly Urdu Journal), published under the auspices of the Atma Bodh Theosophical Society of Moradabad, contains a free translation of selected articles from the *Theosophist* and other Theosophical writings, as well as original articles on subjects connected with Theosophy. The yearly Subscription including postage is Rs. 2 if paid in advance and Rs. 4 in arrear. All communications and remittances to be addressed to Babu Kálka Pershád, F. T. S., Manager, Mohalla Kanoogo, Moradabad, N. W. P.

Karnataka Prakasika. A weekly Anglo-Canarese paper. Rates of Subscription. English and Canarese—per annum Rs. 10. English alone, per annum Rs. 6, Canarese alone per annum Rs. 6. Apply to the Editor, No. 44, Hospital Road, Petiah, Bangalore.

Light. A weekly Journal advocating the cause of Modern Spiritualism. It is among the ablest of its class. Subscription, Rs. 12.

The Banner of Light. The oldest Journal in the world devoted to Spiritualism. Circulates (weekly) in every country. Luther Colby, Editor; Isaac B. Rich, Publisher. Contains forty columns of original matter; one leading feature being messages from the spirits of the dead to living friends. Price, Rs. 11-12-0 per annum.

The Harbinger of Light. A monthly Journal devoted to Zoistic Science, Free-thought, Spiritualism, and the Harmonial Philosophy. Published at Melbourne, Australia, by W. H. Terry. Subscription, Rs. 5.

The Religio-Philosophical Journal. Jno. C. Bundy, Editor. A large 8 page weekly journal, devoted to the religious and scientific aspects of Spiritualism. A world-wide circulation. Subscription, Rs. 9.

Psychische Studien. A monthly Journal (in German). Devoted to the investigation of the unexplained phenomena of Psychic Life. Edited by the Hon. Alexander Aksakof, and contributed to by the most eminent German Scientists. Price, Rs. 7-8-0.

Revue Spirite (in French). A monthly Journal of Psychological Studies, founded by Allen Kardec in 1858. Price, Rs. 8-2-0.

La Chaine Magnetique (in French). A highly interesting monthly journal. Organ of the Magnetic Societies of France. Price Rs. 5.

THE LATEST AMERICAN INVENTION.

THE VICTORY OF ELECTRICITY.

Since Electricity has been applied for lighting purposes, all efforts of inventors have been directed to construct a lamp for general domestic use. The reason why this problem has still now not been solved, is that none of the inventors could rid themselves of the idea of gas lighting, and that all have adhered to the system of producing the Electricity in some central place, or by large machinery, instead of first laying down the principle that a Lamp which should ever become generally useful and popular, must be portable, like an Oil Lamp, and contain the generator of Electricity in itself, i. e., in the foot of the Lamp.

The Norman Electric Light Co. has at last succeeded in completely realizing this ideal of Electric Lighting, and there is no doubt that this most important invention will bring about a complete revolution in all branches of lighting.

Our Electric Lamp needs neither Machinery, Conductors, nor any expensive outlay, and is neither complicated, nor disagreeable in manipulation; all that is necessary is to refill it every four or five days with acid. The cost of lighting will be as cheap as gas ($\frac{3}{4}$ cents per hour), and it has before the latter the immense advantage of neither producing heat, smoke nor carbonic acid, owing to which the air is not impured, and remains at the same degree of temperature. It is further, absolutely inodorous, and does not need to be kindled by match, or otherwise, but simply by turning the key, thus avoiding all danger of fire, explosion or suffocation, as in the case of gas, if the key is left open; and it must be conceded that this advantage alone is invaluable. It is further preferable to any known kind of lighting for the following reasons:

- (1.) Its manipulation is so simple that any child can keep it in order.
- (2.) That the Lamp is portable, and can be removed like any Oil Lamp, from one place to another.
- (3.) That it neither requires the disagreeable fixing of the wick, or the cleaning of the cylinder, as in the case of Oil Lamps.
- (4.) That the light produced is a soft and most steady one; that it never flickers, and the flame, though being equal in power of lighting to gas, can be regulated to any degree.
- (5.) That every danger of fire is absolutely excluded, as the light will extinguish immediately, if by any accident the glass surrounding the burner should be broken.
- (6.) That it will burn, even in the strongest wind, completely unaffected, thus being invaluable for illuminations, lighting of gardens, corridors, etc.

This Lamp is constructed for the present in three different sizes:—

A, small size. Height of complete Lamp, 14 inches weight, about 5 pounds; for lighting rooms, cellars, storage houses, powder magazines (or similar places, where explosives are kept), coaches, illuminations, gardens, mines, or any other industrial purpose. Price Rupees 15. Per Lamp, delivered free to any part of the world.

B, medium size. Serves all domestic purposes for lighting rooms, houses, etc. This Lamp is elegantly decorated, and has removable white ground Glass Globe.

Price, per Lamp (inclusive of Bronze Foot and Globe, richly and elegantly constructed). Price Rupees 30, delivered free to any part of the world.

C, Grand size for Parlor, Hall, Saloon, Public Building, &c. The Lamp gives a most brilliant and steady light, has large removable white Globe, decorated most tastefully, and the workmanship is both first-class and elegant. Price Rupees 65.

Foot of Lamp in either Bronze, Japanese, Faience or Silver Oxide.

Any special size or design made to order. Estimates furnished.

All Lamps are ready for immediate use, and will be sent, securely packed in strong wooden box, with printed directions for use, a quantity of chemicals sufficient for several months' lighting, and one extra burner for size A, and two for sizes B and C. The necessary chemicals can be purchased in any Drug Store, in even the smallest village.

Every Lamp is accompanied by a written guarantee for one year, and will be exchanged, or money refunded, if the same should not give complete satisfaction.

On all orders for six Lamps and above, a discount of six per cent. will be allowed. No orders from abroad filled, unless accompanied by a remittance to cover the amount, or first-class references on a New York or Philadelphia house.

The best method of sending money is by draft on New York, which can be procured at any Banker, and everywhere, or enclose the amount in Bank notes, gold coins, or postage stamps of any country of the world.

All orders, the smallest, as well as the most important, will receive the same particular attention, and will be forwarded without delay.

Our Electric Lamps are protected by law, and all imitations, and infringements, will be prosecuted.

Agents, Salesmen on Commission, and Consignees for our Lamps, wanted everywhere. No special knowledge or capital required.

A fortune to be made by active persons.

ADDRESS:

THE NORMAN ELECTRIC LIGHT Co.,
Philadelphia, U. S. of America.

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperaments and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the sciences of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (more matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves its title of "The Wonderful Story;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Zoroaster, a high-class Occult Story by F. Marion Crawford, author of the well known "Mr. ISAACS." It was so fully reviewed in the December Magazine that no more need be said here.

The Aim of Life, by Siddhesvar Ghosh. A useful book giving instructions how to prolong life.

Hints on Esoteric Theosophy in Urdu, by Thakur Ganesh Singh. It is a very useful book for Urdu knowing people who are ignorant of English.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaisheshika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza, and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kurupdrasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy, by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and lucid survey of Sanskrit literature extant, though unfortunately somewhat partial—especially useful to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Mahabharata*, the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

NOW READY FOR SALE.—Reply by A. P. Sinnett to the Report of the Society for Psychical Research. "The Occult World Phenomena" and the Society for Psychical Research. Re. 1.

ॐ



THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 81.—JUNE 1886.

	PAGE.
I. Materialism and Theosophy	545
II. The New Epidemics	552
III. A Trip to Kelanie Vihare.....	558
IV. Dreams	560
V. "The Determination of Atma-Gyanam" ...	570
VI. Sowing and Reaping, Chaps. iii, iv.....	572
VII. Destiny of Man After Death (Zoroastrianism)	583
VIII. Raj Yog	590
IX. Conduct	594
X. Esotericism in Hardwar	596
XI. Initiation.....	599
REVIEWS: A Romance of Duality; What is Theoso- phy; The Path; Raja Yoga	601
LITERARY AND PERSONAL NOTES	607
CORRESPONDENCE: "The Virgin of the World"	607
SUPPLEMENT	cxxxi—cxxxviii.

MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

MDCCCLXXXVI.

NOTICE.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, contained in an official document.

The *Theosophist* will appear each month and will contain not less than 64 pages of reading matter. The magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; all contributions on these subjects will be gladly received. All Literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

No anonymous documents will be accepted for insertion. Contributors are requested to forward their MSS. in the early part of the month, so as to allow the Editor plenty of time for correction and arrangement. Writers of contributed articles are alone responsible for opinions therein stated.

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:

London.—George Redway, 15, York St., Covent Garden—Bernard Quaritch, 15, Piccadilly—Miss Arundale, 77, Elgin Crescent, Notting Hill.

Paris.—Georges Carré, Boulevard Saint Germain 112.

New York.—The Fowler and Wells Co., 753, Broadway.

Boston.—Colby and Rich, Bosworth Street.

Chicago.—J. C. Bundy, La Salle Street.

Cincinnati.—St. George Best, 356½ George Street.

Australia.—W. H. Terry, 84, Russell Street, Melbourne.

China.—Kolly and Walsh, Shanghai.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon.—J. R. DeSilva, Surveyor General's Office, Colombo.—Don Timothy Karunaratne, Kandy.

India.

Calcutta.—Norendro Nath Sen, *Indian Mirror* Office.

Bombay.—Tukaram Tatya, 23, Rampart Row, Fort.

Madras.—L. Venkata Varadarajulu Naidu, Royapetta High Road.

Rangoon.—Norman Duncan, Superintendent Fire Department, Dalhousie Street.

Lucknow.—Pandit Jwala Prasad Sankhadhara, Kaisarbagh.

Jubbulpore.—Kalicharan Bose, Head Master City Aided School.

Bhagalpore.—Ladli Mohun Ghose, Medical Practitioner.

Combaconum.—K. Narainasami Ayer, Pleader.

Trichinopoly.—Pagadala N. Muthusami, the Arya Vilas, Teppakulam.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India	} Re. 1	Rs. 8.
Ceylon		
China and Japan		
Australasia		
Europe and Cape Colonies	2 s.	£ 1.
America	50 c.	\$ 5.

All Subscriptions are payable in advance.

Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques should be made payable to the Manager *Theosophist* Office, and business communications should be addressed to him at Adyar, Madras.

ADVERTISEMENTS.

Advertisements will be inserted at the undermentioned rates:—

	Single Insertion.	Six Months.	Twelve Months.
	Rs.	Rs.	Rs.
One Page	5	27	50
Three-quarters of a Page	4	22	40
Half "	3	17	30
Quarter of a Page	2	11	20

Apply to the Manager, *Theosophist* Office, Adyar, Madras.

ओं

THE THEOSOPHIST.

VOL. VII. No. 81.—JUNE 1886.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

MATERIALISM AND THEOSOPHY.

A review of the Materialistic position and arguments, and their solution by the Esoteric Doctrine.

FEW considerations are more impressive to a reflective observer—should he but glance behind the wheel of social conventionalities—than the increasing prevalence of materialistic views among all classes, and of that lurking dread of an approaching annihilation, which rises like a pale spectre to haunt the inquirer in his lonely moments. No longer does the doctrine of despair serve as a *pabulum* for a clique of nihilistic philosophers: it can now marshal its adherents—whether avowed or unavowed, and the latter are the most numerous and dangerous—by their thousands and hundreds of thousands. As any secularist lecturer will gleefully inform you, it is fast becoming the only creed of the working classes in our great towns.* The same opinion—though in a less marked degree—may be advanced as to the unbelief of the gentry and middle class—the latter, as is always the case, the stronghold of dogma and the throne of prejudice, but which nevertheless is admittedly now yielding to the pressure of events. Not that the departure from the traditional faith of the country is in the generality of cases marked by an open rupture with the special religious community concerned, but from the ultra-broad Churchman, who rejects the miraculous and denies the divinity of Jesus, to the orthodox Christian, who accepts the fable of Adam and Eve and the Apple in its crude and literal simplicity, it evinces itself in a wavering belief in a future life of which there is no direct evidence. Now, as to what may be the outcome of all this,

* I refer here of course to English experiences.—E. D. F.

I will not hazard a conjecture, but it is impossible for us not to revert to the precedent of that awful revolution which marked the close of the last century, and to recall how large a part the denunciations against religion of Volney, Voltaire, d'Alembert, &c., played in the sowing of the seed of that bloody harvest, without realising the significance of the present crisis. Say what the Positivists will, materialism must breed anarchy, sensuality and revolution. The great mass of men at this stage of our evolution are not and cannot be induced to pursue an unselfish career on the strength of an appeal to considerations of pure utilitarian morality. They will seek their own gratification irrespective of the general welfare when once the conviction has forced itself on their minds that death is an eternal sleep, and assuredly the logic of their position, according to the Necessitarian doctrine, cannot be disputed.

The burning question then presents itself for solution :—Is there no possibility of a reconciliation between the strict logic of the Materialist's philosophy and the instinctive desire we almost all experience for a future state after this troublous and chequered life? An age which refuses to inquire into the evidences of spiritualism, or at best rests content with a stupid denial of the attestations of some of its most eminent exponents, will not be satisfied short of an all-embracing, all-explaining philosophy. This—the kernel of all religious and scientific truth, the veritable substratum of reality underlying the maze of wrangling creeds—must be sought for in the ESOTERIC DOCTRINE, so lately revealed by the glorious sages of the Himavat. For the sake of lucidity let me first give an abstract of the Materialist's philosophy—if indeed the latter term is not degraded by being employed to denote so shortsighted and narrow a system. Subsequently it will be apparent that the Esoteric Doctrine is the only possible harmony between the revelations of Science and the assertions of Spiritualists and Theologians.

The Materialist of the “advanced” school of speculation, represented by Vogt, Büchner, Feuerbach and Moleschott in Germany, and by Bradlaugh, Holyoake and Watts in England, excludes God—or, for simplicity's sake let us say, a Final Cause—from his cosmological system. Matter is his God and Annihilation his Heaven. Matter and force are to him inseparable, indestructible and eternal, and given these acting under the operation of natural law, the evolution of a universe and its ultimate dissolution—into its original condition of matter existing in a state of diffuse nebulousity—will occur and re-occur in rhythmical succession throughout the endless cycles of eternity. Religions he looks upon as superstitious variations of Nature-worship, religious founders as either legendary reformers or fanatic Idealists, and indignantly scouts the possibility of miracle as inconceivable, both as involving the existence of a Personal God and of a break in the sequence of causation in natural law. He regards organic and inorganic forms as merely results of accidental combinations of material molecules under varying conditions, and the soul—or what he terms Mentality—as a function of matter resulting from

1886.]

certain vibrations and molecular changes in the nerve-substance of the grey pulp brain. He thus reduces thought to the level of a movement of matter. "Does not the growth or decay of intelligence proceed with the growth or decay of the physical brain, varying as it varies in youth, in childhood and in old age? And if you invest the thinking and digesting apparatus man with a soul, on what grounds do you deny one to animals, who possess the same intelligence only in a minor degree? And if you except the higher animals from the list of soulless organisms, at what point in the evolution of Nature through the vegetable* and animal world do you assume the sudden intervention of this spiritual entity, the very attributes of which your theology cannot define? In so doing you impeach the orderly development of Nature from rudimentary forms. Again, injure the brain and where is your "soul?" It is gone, it is extinguished. And if you retort that the brain is but the physical basis of the workings of an invisible mind, let me remind you that the perfection of this "physical basis" is a necessary condition of the perfection of the thinking faculty; that the brain is no passive organ as learned divines ordinarily assume, but a structure of infinite delicacy and quivering throughout with intense vitality; that, in proportion as it transcends the other organs of the body in the elaborate mechanism of its nerve-centres and cerebral convolutions, it also transcends them in the exalted nature of the function it performs—a function which, in fact, determines its very existence as a special organism." Have I stated the case for Materialism fairly? I believe the above is at least a faithful resume of that terrible doctrine. How then does the Esoteric Philosophy—or at least those crumbs of it which have fallen from the rich man's table—meet these time-honoured contentions, some of which have certainly remained unanswered since the time of Lucretius?

First of all as to the nature of the Final Cause. The Deity of the Arhats is no cloud-compelling Jove, no tyrannical space-ranging Jehovah of semi-barbarous Judaism—the hardener of Pharaoh's heart, the inspirer of obnoxious statutes and of false cosmological teaching, the instigator and abettor of countless massacres of innocent tribes,—not the anthropomorphic conception of blundering Theology, omnipotent yet all-good, conscious yet without limitation, personal yet infinite, who but mirrors man in his loftiest moments, and like some vast idol upreared by the imagination, courts the slavish adoration of prostrate humanity as he deals forth plagues, pestilence and war. No, such is not our view, feeble as words must ever be to serve as the vehicle of a conception so solemn and sublime, and which ever swells in majesty as the ideas of man slowly expand and unfold in the gradual process of evolution. To us the reverent disciples and

*The phenomena of sexual selection and actual sensation in plants are of an extremely interesting nature. Some are capable of being poisoned and visibly affected by the application of special substances; and in the *Drosera* and *Dionea Muscipula* we find a capacity to sense, destroy and digest insects. The line of demarcation between the animal and vegetable worlds cannot be defined, as the two states in fact interchain.—E. D. F.

to our illustrious teachers,—whose knowledge of the Universe transcends mortal experience—formless, changeless, unconscious and eternal is the all-pervading spirit—the Supreme Soul,—from which all things proceed and unto which all things must return.

But is this Idea—this all-pervading essence,—undiscernible save to the awakening spirit in man himself, to be approached or cajoled by the utterances of ignorant devotees and favour-seeking applicants? No, he who sows the wind must reap the whirlwind. Karma meets out impartial justice, and in her delicate scales the harvest of effects must always exactly balance the varied outlay of causes. True adoration is that yearning after perfection, that earnest struggle for the merging of the individual in the whole, which is the only aim and end of inward self-development.*

But, it may be argued by a superficial reasoner:—Whence creation, if not proceeding from the mandate of an Omnipotent ruler and controlled by his will? If we substitute for the term creation—a word which deserves perpetual banishment from philosophical dictionaries—Evolutionary process, the answer is simple. As Von Hartmann insists in his “Philosophy of the Unconscious,” the First Cause of the Kosmos, or, if you will, the Supreme Soul, is imbued with an INNATE ORGANIZING AND ETERNAL IDEA of Evolution, the aim and object of the Universe being the production and perfection of individualities, finally to be merged in the Absolute, *it becoming them and they becoming it*, thus realizing the ultimate fusion of all consciousness in Nirvana, which, however, would still be differentiated—so to speak—into distinct entities by reason of the karmic associations of the absorbed individualities.

Again, the Esoteric Doctrine harmonises with the Materialist philosophy in not only admitting but in postulating in unmistakable terms the absolute indestructibility of matter and force, the impossibility of an immaterial creative power, and the successive and eternal evolutions and dissolutions of the universe—the manvantaras and pralayas of the occultist. But, although it accepts the main cosmological teachings of that philosophy, it scornfully rejects and repudiates the reasoning whereby matter is enthroned as King of kings and Lord of lords. For after all what is this deified matter? Can we ever be said to have solved the mystery of its existence or to have comprehended it by the avenues of the five senses? We regard a tree or a stone; what do we really *perceive* except a combination of attributes manifesting themselves in vibratory waves? We do not see nor comprehend the stone or tree itself, but only some indications of its presence, and even these only received by an indirect and circuitous method. No analysis of the nature of matter is in fact possible, for the real underlying object cannot ever be discerned by the external indications of its presence. Objective phenomena, though themselves produced by causes

* Among the many glimpses of the Esoteric Doctrine, which like stray gems stud the exoteric teachings of the Gospels, none is more prominent than the above.—E. D. F.

1886.]

external to the mind, necessarily must, *as far as we are concerned* be products of our own states of consciousness. Consequently in the progress of our evolution a gradual "change must come over the spirit of the dream," and our perception of the objective world will slowly expand, until our ideation identifies itself with cosmic ideation. At present, however, it is absurd for the *uninitiated* thinker, relying on the slender and imperfect character of the evidence of the senses, to dogmatize on the nature of matter. Dealing with the religious faiths of the world, the Materialist characterises them as mere phases of the mental development of man, or to take M. Comte's classification of the three successive stages of human inquiry,* we find (1) a tendency to explain phenomena by supernatural agency, (2) by metaphysical abstractions, (3) by ascertaining the laws of succession and similitude of natural phenomena. Claiming omniscience for modern science the Materialists must necessarily denounce and repudiate every alleged "miracle" as a violation of natural law, forgetful, as even J. S. Mill suggests (*Logic*, p. 410, People's Edition), that an unknown physical cause might have been present to produce the special effect, wholly independent of the intervention of an imaginary Personal Deity. That such phenomena-working powers have been possessed by the greatest religious founders of history, it seems difficult for the impartial weigher of evidence to deny;† otherwise the teachings of such god-like beings as Krishna, Zarathustra, Gautama Buddha, and the Galilean Arhat, could never have secured any especial prominence in the first instance. It would be well too for the orthodox Christian to recall the fact, that the Greek words in the New Testament (*σημεία τέρατα δυνάμεις*) do not in any way convey the notion of "miracle" as interpreted by an ecclesiasticism which has long since lost the Logos of the symbolical gospels. Putting aside for the moment, however, the question of the miraculous which Materialists have long since disposed of, there remains that one serious bar to their expected triumph—modern spiritualism,—which they regard with feelings of unbounded detestation. When unable to ascribe the phenomena of the séance room to trickery, or to resort to the stupid and convenient process of a blunt denial of facts, they invent some such ephemeral theory as that of "Brain Waves," "Transferred Hallucination," "Unconscious secondary self," etc., etc., wholly oblivious of the fact that these hypotheses *do not even cover the ground*, but still leave an imposing array of occurrences wholly unexplained. Such are the (a) passage of matter through matter and movement of heavy bodies, (b) the appoit of fruit, flowers, and specified articles, (c) the

* "Cours de Philosophie Positive."

† As even Archbishop Whately is forced to admit—in the earliest times of Christianity, although the "miracles" were admitted, they were not regarded as a proof of the Divine origin of the Nazarene Reformer. The charges levelled at the Founder of Christianity of employing the Black Magic of Egypt are well known. The position of the scientist is that he cannot recognize the fact of their occurrence, because they *appear* to involve a violation of Natural Law and the existence of a corporeal god. The orthodox however claim these phenomena as miraculous. Both parties are thus floundering in the mire.

phenomena of Psychography, (d) the so-called "materialisations,"* capable of being actually handled, etc., etc. But of course nothing is simpler than to deny their occurrence under the name of modern science—a science, that deals wholly with physical data and oversteps its limits by dogmatizing on super-physical possibilities. On the other hand it must be admitted that the spiritualists lay themselves open to much criticism by imputing all phenomena to the presence of the "dear departed." Still trivial as some of these are to the outside observer, facts are facts, and no amount of verbal jugglery can disprove that point. Yet the Materialist appears to be of that opinion, as he argues them away over his Moleschott or Holyoake.

Mental Philosophy is of course a myth to him, an aimless hunt after empty abstractions. Like M. Comte he would relegate that branch of study to the physiologists with their scalpels and microscopes. No life without protoplasm; no life without carbonic acid, water and ammonia; no thought without phosphor. The Laws of the Body are the Laws of the Mind, and further speculation is useless.

Now, although organic life may only be possible—and who shall say that—under these *conditions*, it is a crude inference to gather from so simple a proposition that life itself is but the combination of certain molecules under certain circumstances, and an aspect or development of matter only. Let us see how the case stands.

In the first place we find that life exerts on those elements which serve as its aliment, an action contrary to that which is produced by the ordinary chemical affinities in its absence, and in the second place that, if we trace the chain of organized forms from civilized man down to the lowest grade of vegetable growth, in no case do we find a departure from the Law that life alone produces life. Without the presence of living protoplasm to assimilate and convert into living matter the carbonic acid, water and ammonia present in the soil and the atmosphere, there will be no development of matter into vegetable organisms, and without these there can of course be no further evolution into animal life. Whence then this original impetus determining the appearance of the primary vegetable growths? The Materialist says it is merely a question of the properties of material molecules combined in a special manner to produce this effect—a chance union of hitherto separated elements—but he has here to assume that non-living substance has developed into being, a conjecture not amenable to ordinary scientific experience. Is not the solution of the mystery of Life to be found in the original working of the universal, all-pervading principle in the elemental and mineral worlds which evolves a distinct individuality, each fresh improvement of form being the

* Has Materialism yet given us a rational explanation of the clairvoyant faculty, or does it confine itself to denying such exhibitions of a "sixth sense?" The "Brain Wave" theory usually resorted to to explain it fails signally. It however seems to resolve itself into (a) a temporary awakening of the spirit—soul; (b) reading in the Astral Light, (c) actual projection of the Mayavi-rupa to distant places. Just as Professor Owen can construct an antediluvian monster from a single bone, so from the occasional glimpses of this beautiful faculty can we construct a theory of immortality.—E. D. F.

1886.]

nursery, as it were, of the budding soul-germ? In the same manner, as regards the assertion that thought is merely a function of the bodily mechanism, a distinction must be drawn between the *process* of thought, which is undoubtedly a material one involving chemical changes in the constitution of the brain, and the consciousness of the thinking thing, or 5th principle, which underlies the visible organism. While it is open to question whether every vibration of the grey-pulp brain constitutes a thought, it is equally certain that the immaterial mind—the 5th or reasoning principle—if present, must require, and would indeed provoke into existence, an organisation of an extremely delicate structure, to enable it to cognise at all efficiently on the objective plane. If it be objected that pressure on the brain, old age, or disease, will temporarily weaken or even destroy this intelligence, the answer is simple. Can the eye discern clearly with a mote in it, or are we to maintain that because of the presence of the mote on the cornea there is no eye behind it at all? I cite the following passage from the writings of J. S. Mill, certainly one of the most logical reasoners who ever penned a line: “Now I am far from pretending that it may not be capable of proof...that certain assignable physical modifications of the nerves may be the conditions not only of our sensations and emotions but even of our thoughts; that certain mechanical and chemical conditions may, in the order of nature, be sufficient to determine the action of the physical laws of life. All I insist upon, in common with every thinker who entertains any clear idea of the logic of science, is that it shall not be supposed that by proving these things, one step would be made towards a clear explanation.....Let it be shown for instance that the most complex series of physical causes and effects succeed one another in the eye and in the brain to produce a sensation of colour, rays falling on the eye refracted, converging, crossing one another, making an inverted image on the retina and after this a motion—let it be a vibration or a rush of nervous fluid, or whatever else you are pleased to suppose, along the optic nerve—a propagation of this motion to the brain itself and as many more motions as you choose, still *at the end of all these motions, there is something which is not motion—there is a feeling or sensation of colour.*”

But that which has hitherto been the most powerful argument of the Materialist against the possibility of a future existence, is not so much the incapacity of Theology to explain its own Pneumatology, as the dogmatic assertion that animals perish and men live for ever after the moment of dissolution. Certainly, before the publication of the Esoteric Doctrine, it was difficult for any one accepting the evolutionary hypothesis to avoid seeing to what conclusions it led.* Either the Materialist view must be a correct one, or we must concede an immortal principle to the denizens of the animal world as well as to man himself. Otherwise at what link in the evolutionary chain came the leap from mortality to im-

* With the exception of the expressions of the Re-incarnationist views of such French Scientists and Spiritists as MM. Pezzani, Figuier and Flammarion, the West until recently has never seriously contemplated this Spiritualized Evolution Doctrine.—E. D. F.

mortality? It is useless here to argue with Bishop Butler in his "Analogy," that because we see the butterfly emerging from the chrysalis, etc., that therefore we are to infer our own immortality. The retort is evident. "True, as regards the succession of physical forms, but when the butterfly dies—What then?" Theosophy now comes forward to the rescue and solves the mystery. In the infancy of the globe the universal principle interpenetrating every particle of matter, originates the countless nuclei of future individualities. From the semi-torpor of the mineral they pass into and germinate in the vegetable world, finally becoming distinct entities in the higher species of animals, and thence through myriad rebirths expand and develop in man, till the long race is run and the ascent won that leads to Nirvana.

But before closing I would ask the Materialist two questions: (1.) Whence evolution itself? (2.) Is nature eternally engaged in her Evolutionary Task with *no* aim in view? Is she an automaton, a macrocosm more lifeless and useless than the complicated machinery of some insignificant factory, which works at least for *some* result, however humble?

In fine let me add a protest against the narrow philosophy which is daily begetting a crop of soulless men and women, or at best which still further increases the difficulties that menace the monad in the great struggle for survival yet to come in the fifth Round. Materialism is Antichrist—the extinguisher of the Buddhi, that Blasphemy against the "Holy Ghost" mentioned in the symbolical Gospels.

E. D. FAWCETT.

THE NEW EPIDEMICS.*

CHOLERA, diphtheria, politics—all the evils of the century,—are thrown into the shade by the one ever-growing calamity, the new plague sent by Providence to punish us for our unbelief! **PSYCHOLOGY** is its name. Under the baleful influence of this new scourge, men and women are changed suddenly, without warning, between morn and noon, or the afternoon walk and dinner, into incurable maniacs. They become assassins, dishonest, immoral—criminal! It is an invisible, terrible influence; one that respects neither age, nor sex, station in life, talent, late virtues, faith or nationality: all who are drawn into its current become drivelling idiots.

Our jurymen, who, for the last decade, have been letting go unpunished every kind of criminal under the sun, are wise in their generation, as a verdict of guilty would have only reached irresponsible victims of "Psychology."

"Monomania does not exclude reasoning powers, while it develops craft and cunning to quite an extraordinary degree"—we were told by the old allopaths. 'Psychology' stands several degrees higher, especially when it is 'collective,' or, in other words, when a group of apparently sane individuals are moved to exercise it mutually upon each other. The psychological *bacteria* love to attack

* Translated from the Russian.

1886.]

the great and the intellectual of the land, and fasten themselves in preference upon the cultured classes of society. Thus, we see it forcing one nation to throw *glamour* upon another—often its ally and friend; and the other nation biologising the rest of the powers into the belief of its righteousness. It moves one crowned head to bewitch another, whose possessor, thus *envouté* by diplomacy, exercises his hypnotic power on his next-door neighbour—the rival politicians. Physicians psychologize their patients, advocates their clients, and the latter their creditors. Molière's famous query: *Lequel de nous deux trompe-t-on ici ?** is reflected in the restless, suspicious eye of all one meets in society. The daughter's confidence in her mother is shaken, the father dreads his son lest he should *psychologize* him out of a cheque, and the wife avoids her husband for fear she should be *hypnotised* by him and made to tell her secrets. No more confidence is possible, for mutual trust and primitive innocence are things of the past! Friendship is dead, society disorganized, the world shaken to its foundations, and things in general turned upside down!

Why all this? Because the Medical Faculties of inquisitive Europe have made an international conspiracy to pry simultaneously into Mother Nature's Secrets. Dr. Charcot hypnotised his colleagues into investigating psychic mysteries; those in their turn deluded the London and Russian faculties: then they psychologized Germany, and tricked innocent, classic Italy into following in their steps. The result of their collective efforts was to dethrone Mesmer; to show definitely the "Grand Albert" a thimble-rigger, Apollonius of Tyana an hysterical sleight of hand man; and the whole brood of modern mediums, sensitives and theosophists a little worse than epileptic visionaries and frauds.

The noted,—and by the grace of God, long defunct—Commission of 1784, for the investigation of Mesmer's phenomena, had this suggestive sentence in its Report to the French Academy:

"We have thought it best not to fix our attention upon those rare, isolated, marvellous facts that appear to contradict all the laws of physical science, as those cases seem to be always the result of very complicated causes—*variable, hidden* (occult?) *inextricable*," etc.†

Such a method adopted, all was delightfully easy. The members of the Committee had a good time of it. Hence the conclusive lines of the *Report*, signed by Bailly, Franklin and Darcet, stating that "the mesmeric fluid having *failed to reveal itself to any of the senses* of the Committee men, *that fluid could not be demonstrated and proven to them.*"

The *naïvetés* of the Committee, or of some of them, anyhow, were unique. Thus Dr. Bailly discovered that all those "*incomprehensible effects*" and "*prodigious results*," that "*contradict physical laws*," were the product of imagination (see Arago's *Annuaire*, p. 420): *Vis quædam in imaginatione!* This new theory of "imagination" was very soon after declared by Laplace, Cuvier,

* "Which of us two deceives the other?"

† Arago's *Annuaire*, 1853.

Jussien, and even Dr. Gall—very poorly imagined.* This puerile sophistry was repeated by Dr. Dubois† of Amiens, who concludes his great work (page 89) with these words: "General conclusion: the magnetic fluid *does not exist*, and the means to make it act are dangerous." To make something that does not exist, *act*, and moreover act so as to be dangerous, is quite a priceless discovery. It reminds one of Dr. Magendie's later fallacy when, denying on one hand the reality of mesmeric phenomena, he asserted in the same breath that he had seen "several persons who had died under the influence of that art." (See *Letters*, by Dupau).

This Academical Report having been analyzed by Arago in 1853, Mesmer's name was hooted out of academical circles by the men of science. It was left for Dr. Charcot to resurrect the same thing under another name, and Dr. Braid's "Hypnotism" became the new slogan. Very soon Hypnotism became the happy parent of Hallucination, Delusion, Illusion, Suggestion, Thought-Transference, and PSYCHOLOGY—last and greatest of the litter.

Since then this "Septenary"—as our friends the Theosophists would call it—has become the saviour of the age. As the academicians of the last century left the more difficult problems of mesmerism untouched, so the Neuropathic physicians of our day leave the more complicated phenomena to take care of themselves. Thanks to the masses of medical works upon the new subject, we are in a position to trace back every crime to the primary cause, and to give it a scientific name. What for example was the murderess of little Sarah Baker? "An irresponsible visionary:" her voluntary confession will not stand the test of cross examination; she is detected in contradictions, and neither judge, jury, nor public shall accept her guilt: she suffers under "psychomaniacal self-sacrifice"—she must be let go scot free. See that editor of a world-known paper, on his trial for feigning abduction and seduction, while aiming in reality at the reduction of the most hateful fiendish crimes in his country. There is not one man in the whole kingdom who doubts his innocence; scarcely an honest man who would not take his hat off before him, who sacrificed himself so nobly, who risked his life and honour to protect and redeem the poor and the helpless, those of whom Christ said: "Suffer the little children to come unto me and forbid them not...for of such is the kingdom of God." Nor do the Judges of the land doubt his thorough innocence of all but a technical misdemeanour. But he had interfered with the "psychological" and biological experiments, with the *amusements* of the mighty ones of the land. The prisoner had deluded himself into a belief that his

* "It is very unphilosophical to deny the existence of magnetic phenomena, only because in the actual state of our knowledge they are inexplicable to us; for they (phenomena) cannot be imagined. (LAPLACE. "Calcul des Probabilités"... p. 348). "...the effects obtained on persons in a state of trance (*en syncope*) do not permit the doubt that...there exists an effect very real and quite independent of any participation of imagination. It is clear that they (the effects) are due to some communication established between their nervous systems" (of the magnetised and the magnetiser). CUVIER. "Lessons of Comparative Anatomy."

† Perpetual Secretary of the Academy of Medicine; author of several works besides the one from which we quote:—*Histoire Académique du Magnétisme Animal*.

1886.]

psychology of pure motives and truth, of righteousness and morality, would ever prevail against the snares of the great universal PSYCHOLOGIZER—the Demon of Lust; and he shall have to suffer for such a hallucination. He who reigns supreme over the world of matter, the demon, who slumbers by day and governs from sunset till sunrise the modern Sodom and Gomorrah, the metropolitan cities of the civilized Christian nations, must not be thwarted in our century of mock piety and speculations.

Those who have grumbled against science for neglecting Psychic Phenomena have no more cause for doing so. The *savants* have analyzed them chemically and physically; weighed and measured, dissected and vivisected their subjects. The astronomers have plunged their far-seeing telescopes into the very souls of their sensitives; and the geographers suggested the unknown spots on the globe, whither the liberated spirits of the entranced *hystériques* should proceed. No details neglected, not a psychic sigh left unexplained. The investigators showed the difference between “telepathic and purely subjective hallucination;” and when *percipients* and when *agents* “were concerned in telepathic incidents.” They invented new names for psychic gestures, and psycho-physical terms for thoughts and things unseen. They exerted their intellectual faculties to the utmost stretch to perceive telepathically the “pale imprisoned form” called soul, but succeeded only in finding the seat of Hysteria, the universal generator of all phenomena—objective or subjective. Sad, yet not disappointed, for they had never supposed for one moment there was anything external to man himself in the phenomena, they finally caught the dreary epidemics; and hanging their medical harps on the willows of the Salpêtrière, rested upon their laurels. They had thoroughly psychologized themselves into the belief that they had done good work; that they had nailed the shadows to their proper places, and labelled correctly every important phasis of Hysteria, Hallucination, Thought-Transference, Delusion, Illusion and Suggestion.

Can anything more be expected of the men of science? They have reached the *terminus ad quem* and now feel sure there is nothing beyond. After us, the Deluge. They seem to fancy everything is now shown to be hallucination, and nearly every action in the least abnormal proclaimed as the dreary effect of some *neuropathic* internal disorder. Bacon kindly supplied science with a new organ—*novum organum*—experience and observation; at which presumption Bodley felt most wrathful; and Hobbes attacked religion in the name of *senses and matter*. Our modern men of science go further. They attack in the name of that same inductive science—known 3,000 years ago—phenomena, the psychic nature of which they do not comprehend in the least, and oppose to moral and spiritual certitude, material or physical experiment. If we remember right, notwithstanding that sixth organ he had furnished the men of science with, Bacon had the weakness at one time to go against the rotation of the earth? The telescope had never ceased to supply him with a

subject for his epigrams, and the microscope was declared by him quite incompetent.*

But it never struck our investigators, we fear, that they may be as incompetent to handle their *psychic* microscope as the famous Chancellor was to use his telescope. At any rate they act as though they had found out the last word of psychic phenomena. To our eye they appear to have made themselves immortal in a certain fashion. For this is what they have done. Hemmed within the magic circle of their physical limitations, our great investigators seem to have worked out a complete schedule of the phenomenal hallucinations. Of the highest interest to the world in general, it is especially so to those who would like to conduct their experiments upon those lines. Thanks to them, the world has come to know that (1) A man had no need to be a regular madman, or to pass for one in the eyes of his next of kin and neighbour, to be *labouring all his life-time under chronic delusion*; (2) A person may look terribly like a lunatic, *i. e.*, he may be *positively hallucinated*, yet still retain, without one moment's interruption, *the full possession of his reason and senses*; (3) For, he can be a full-blown visionary, and at the same time the severe magistrate sitting in judgment over the tricks and pranks of his own nervous centres and brain pulp!

This category, of course, includes only those abnormal sensitives, who, on account of their social position, high character, and generally recognized public and domestic virtues, could not be very conveniently branded as *frauds* or *liars*.

Mediums and "somnambules" are treated with less leniency. There are two varieties in this family of "abnormals"—professional, and other mediums. A "medium *may be*—though generally he is not—an honest man or woman.† In this case he may be producing all his life fraudulent phenomena—with or without confederates—and help other mediums to produce the same, *firmly believing all the while* that these manifestations are produced by spirits." (!) In the other variety, the medium is *consciously* and thoroughly dishonest, an "abnormal development of cunning allowing him to perform unaided, a mass of most wonderful phenomena." The hundreds and thousands of his patrons—the spiritualists and stray *gobe-mouches* remaining, of course, firmly convinced of the reality of his manifestations—"under *mutual psychological influence* and a *collective temporary delusion*,"‡ (*sic*) which amounts to saying, that a man may assure large crowds of *sane* people that he is sitting on his own shoulders, and those "often respectable and highly cultured witnesses" believe him on his word.

As to the Theosophists and Occultists, recent developments have shown what they can be made to appear. The group being *sui generis*, a special notice is taken of them and an extra catalogue prepared. Thus we learn, that:

(1). A theosophist can be "a very honourable man, truthful and thoroughly reliable." Withal, he may help toward the pro-

* Nov. Organum, p. 29. See also Bacon by "Kuno Fischer."

† Pathological Essays—"On Mediums."

‡ Andrieu's Phenomena. See Dubois' History, etc., p. 340.

1886.]

duction of bogus phenomena, remaining convinced himself of the reality of that he aids in performing by tricks. In this case, he is simply "acting under chronic or temporary psychological influence."

(2). An occultist, or a candidate for becoming one, "may be a deeply deluded maniac under every circumstance of his life." Nevertheless, this affliction "does not stand at all in his way of being a wonderfully clever man"—often a genius.

The following case will be found of paramount interest to all who would avoid falling victims to the epidemic of the age.

(3). An occultist of the modern type is an out and out *trickster*, a fraud in a clear crystal, suspected by all, known as such by the few. He is not even a *medium*—in short, has "no psychic powers whatever." Yet he may, upon entering unexpectedly and for the first time in his life a room full of strangers, and a stranger himself to all—*cause several persons in the assembly, who were unknown to him to that day, to see one and the same personality near him, a personality having no real existence and solely generated and bred in his own vicious brain.*"*

Such are the modern powers of "hallucination" and "psychology." If the learned gentlemen who have worked out the programme are asked: "But how can one with no psychic powers whatever, a suspected fraud, produce such remarkable psychological results?" The answer is ready: "The group of persons hallucinated into seeing simultaneously *that which was nowhere save in the brain of the trickster, have deliberately produced their own delusion, perhaps—in a fit of unmanifested hysteria.*" "But the victims were unaware of the arrival of that remarkable impostor, nor had they been previously acquainted?" "Oh well...yes, quite so: Yes,...but then even this can be very easily explained: They may have acted, you see, under the law of *suggestion*....Their seeing the apparition was put previously into their heads."..."By whom...? since they were mutually strangers to each other?" "Oh...well, well—*by themselves, of course.*" (*sic.*)

Quite so. The programme is offered to those who will accept it. Of course the *really* scientific men may be fathered only with a certain portion of it—namely, "hallucination" resulting from physiological causes. The several other paradoxical enunciations belong simply to their imitators—the smaller fry of science. But then one has not always to do with a Dubois-Raymond, a Huxley, or a Charcot.

Yet even these great men are not the inventors or the discoverers of the double action of the brain. Mysterious cases of *neuropathy*—as they now call it in France—have occurred in every age. Even during the relative infancy of Western exact science, Father Malebranche, a learned monk and physician, wrote that: "the nervous filaments may be moved in two ways, either by the *end* which is outside the brain, or by the extremity that plunges into the mass" (of the brain); and added: "If those filaments are moved by whatever influence, within the brain, *the soul perceives something outside the body.*" Therefore, the mediæval physiologist

* Extracts from private Letters from an "Investigator."

knew as well as the modern that there was a difference between an optical phenomenon and a cerebral intuition.

The mediæval men of science knew something more, as also did their predecessors in the hoary antiquity. Unfortunately they had to keep it to themselves, unless they would consent to attribute the phenomena to satanic influence, when their testimony became a marketable commodity. The devil having been now discarded and discredited, the investigators have to fall back on *Diabolus Hallucination*, pure and simple—the effect of “malignant psychology.” This squirrel-like method of ever travelling around the same wheel when once set in motion by a physiological suggestion, is naturally calculated to make the heads of our investigators rather giddy and to haze their ideas. But if they sincerely believe that they are progressing thereby in the right direction and are instructing humanity, we have no quarrel with them, but rather wish them sincerely godspeed in their “collective hallucination.” Thanks, gentlemen, for that word!

X. X.

A TRIP TO KELANIE VIHARE.

BEING anxious to witness the celebration of the Singhalese and Hindu New Year at the ancient and well known temple at Kelanie,* we made up a pleasant party of friends and started from Colombo at 3 p. m. on Sunday the 11th Instant. The weather was perhaps not all that the pious pilgrims could have desired, for it rained in torrents, and the road consequently was in a condition simply indescribable; but in spite of these unpropitious circumstances the way was crowded with pilgrims in the gayest of costumes and apparently in the highest of spirits. We reached our destination about 5. p. m., and through the courtesy of the incumbent of the Temple whose name I believe is Dompe Terunanse, we were soon installed in comfortable quarters. After a pleasant conversation in the Pansala we sallied forth to look about. By this time night had fallen, but the Temple courts were all ablaze with the ruddy glow of the torches and lamps borne by a surging crowd of enthusiastic devotees,—so large a crowd, that in spite of the great extent of the premises every inch of room was occupied, and it was only with considerable difficulty that we could make our way from one shrine to another. Among those present we noticed, not only men of our own nation, but Europeans, Americans, Tamils and Cochins, and even to our surprise some Paravas and a solitary Turk—all of whom however made their offerings at the stainless shrine of our Lord Buddha. At the foot of the steps leading to the Vihare many stalls had been erected, at which the pilgrims, having performed their ablutions in the well close by, purchased flowers, incense and oil for the use in their ceremonies. At the top of the stairs we noticed a party of devoted Theosophists selling copies of Col. Olcott's *Buddhist Catechism*, which seemed to be

* Tradition has it that this ancient Temple at Kelanie was visited by our Lord, and that inside its Dagoba, there is a chair set with precious stones, the gift of the king of the Nagas.—P. de A.

1886.]

in great demand. I was glad to see this, as I believe this admirable little work is doing more good to the cause of Buddhism than the Bana preaching of the majority of the priests.

Following the stream of pilgrims we enter the Vihare and pass through the outer hall, and find ourselves in the sanctum sanctorum bowing before a colossal recumbent figure of our Lord. (I wonder by the way, whether this custom of erecting such enormous images of our great Teacher may not sometimes lead the more ignorant of his followers to doubt. He was actually about the ordinary stature of mankind. Of course all educated Buddhists comprehend that the size of some of the ancient figures results from the fact, that the only way in which the untutored mind could express its conception of an intellectual giant was by depicting a physical one; but I cannot help fearing that such a representation has given rise to false notions among the illiterate.)

Round this huge image, as usual, we see the bands of color which are intended to represent the magnetic aura which the world has universally agreed in depicting, as emanating from its greatest saints. Another example of this may be observed in the aureole or halo drawn round the heads of the Blessed Virgin Mary and the Apostles in Christian pictures. The researches of the erudite Baron Reichenbach have proved there is more foundation for this world wide belief than our modern sceptics might be disposed to allow. But to return to our subject, —as the night wore on and the auspicious moment of the birth of the New Year approached, both the inner and outer circles of the Vihare were densely packed with an eager crowd of enthusiastic votaries, all awaiting with a strained expectancy the signal from without. Precisely at 3-18 A. M. the deep toned bell “rang out the old, rang in the new” and with one accord, the gaily clad worshippers raised the joyous shout of Sadhu! Sadhu! Sadhu! as, lifting their floral offerings high above their heads, they pressed forward to the ancient shrine. The scene at this moment was thrilling in the extreme. The graceful flowers of the arecanut waved high above our heads on every side, and the effect produced resembled exactly that of a gust of wind sweeping over a paddy field, while the lovely hues of the sacred lotus relieved the eye at frequent intervals. As in the dim religious light the wave of excited humanity surged round the feet of those gigantic and impassive statues, our minds were borne backwards along the tide of time to the days of Egyptian and Babylonian greatness, when just such crowds, bearing just such offerings, must have thronged the vestibules of Karnak and Luxor, or have trodden the courts of the Temples of Nineveh and Thebes in the palmy days of yore.

Cold and impressionless, indeed, must have been that Buddhist, whose heart did not swell with exultation at the thought that on this night millions of human beings were making this harmless and beautiful offering at the stainless shrine of

“The Saviour of the world

The Teacher of Nirvana and the Law—”

PETER DE ABREW, F. T. S.

DREAMS.

THE chronicles which I am about to present to the reader are not the result of any conscious effort of the imagination. They are, as the above heading indicates, records of dreams, occurring at intervals during the last ten years, and transcribed, pretty nearly in the order of their occurrence, from my private Diary, written down, in the first instance, as soon as possible after awaking from the slumber during which they presented themselves: these narratives, necessarily unstudied in style and wanting in elegance of diction, have at least the merit of fresh and vivid colour, for they were committed to paper at a moment when the effect and impress of each successive vision were strong and forceful in the mind, and before the illusion of reality conveyed by the scenes witnessed and the sounds heard in sleep had had time to pass away.

I do not know whether these experiences of mine are unique. So far, I have not yet met with any one in whom the dreaming faculty appears to be either so strongly or so strangely developed as in myself. Most dreams, even when of unusual vividness and lucidity, betray a want of coherence in their action, and an incongruity of detail and *dramatis personæ* that stamp them as the product of incomplete and disjointed cerebral function. But the most remarkable features of the experiences I am about to record are the methodical consecutiveness of their sequences, and the intelligent purpose disclosed alike in the events witnessed and in the speeches heard. Some of these last, indeed, resemble, for point and profundity, the apologues of Eastern scriptures; and, on more than one occasion, the scenery of the dream has accurately portrayed characteristics of remote regions, city, forest and mountain, which in this existence at least I have never beheld, nor, so far as I can remember, even heard described, and yet, every feature of these unfamiliar climes has revealed itself to my sleeping vision with a splendor of colouring and distinctness of outline which made the waking life seem duller and less real by contrast. I know of no parallel to this phenomenon unless in the pages of Bulwer Lytton's romance entitled—"The Pilgrims of the Rhine," in which is related the story of a German student endowed with so marvellous a faculty of dreaming, that for him the normal conditions of sleeping and waking became reversed, his true life was that which he lived in his slumbers, and his hours of wakefulness appeared to him as so many uneventful and inactive intervals of arrest occurring in an existence of intense and vivid interest which was wholly passed in the hypnotic state. Not that to me there is any such inversion of natural conditions. On the contrary, the priceless insights and illuminations I have acquired by means of my dreams have gone far to elucidate for me many difficulties and enigmas of life which might otherwise have remained dark to me, and to throw upon the events and vicissitudes of a career filled with bewildering situations, a light which, like sunshine, has penetrated to the very causes and springs of circumstance, and has given reality and

1886.]

meaning to much in my life that would else have appeared to me futile and insignificant.*

I have no theory to offer the reader in explanation of my faculty—at least in so far as its physiological aspect is concerned. Of course, having received a medical education, I have speculated about the *modus operandi* of the phenomenon, but my speculations are not of such a character as to entitle them to presentation in the form even of an hypothesis. I am tolerably well acquainted with most of the propositions regarding unconscious cerebration, which have been put forward by our learned men of science, but none of these propositions can, by any process of reasonable expansion or modification, be made to fit my case. Hysteria, to the multiform and manifold categories of which, medical experts are wont to refer the majority of abnormal experiences they encounter, is plainly inadequate to explain or account for mine. The singular coherence and sustained dramatic unity observable in these dreams, as well as the poetic beauty and tender subtlety of the instructions and suggestions conveyed in them do not comport with the conditions characteristic of nervous disease. Moreover, during the whole period covered by these dreams, I have been busily and almost continuously engrossed with scientific and literary pursuits demanding accurate judgment and complete self-possession and rectitude of mind. At the time when many of the most vivid and remarkable visions occurred, I was following my course as a student at the Paris Faculty of Medicine, preparing for examinations, daily visiting hospital wards as dresser, and attending lectures. Later, when I had taken my degree, I was engaged in the duties of my profession and in writing for the press on scientific subjects. Neither have I ever taken opium, haschish or other dream-producing agent. A cup of coffee and a cigarette represent the fullest extent of my indulgences in this direction. I mention these details in order to guard against inferences which might possibly be drawn by superficial critics as to the genesis of my faculty.

With regard to the interpretation and application of particular dreams, I think it best to say nothing. The majority are obviously allegorical, and although obscure in parts, they are invariably harmonious, and tolerably clear in meaning to persons acquainted with the method of Greek and Oriental myth. I shall not, therefore, venture on any explanation of my own, but shall simply record the dreams as they passed before me, and the impressions left upon my mind when I awoke.

Unfortunately, in some instances, which are not, therefore, here transcribed, my waking memory failed to recall accurately, or completely, certain discourses heard or written words seen in the course of the vision, which in these cases left but a fragmentary impression on the brain and baffled all waking endeavour to recall their missing passages.

These imperfect experiences have not, however, been numerous; on the contrary, it is a perpetual marvel to me to find with what

* Many interesting and dramatic dreams are omitted from the series here given, on account of the many allusions contained in them to matters affecting the private circumstances of the dreamer or of other persons.

ease and certainty I can, as a rule, on recovering ordinary consciousness, recall the picture witnessed in my sleep, and reproduce the words I have heard spoken or seen written.

Interims of many months often occur during which none of these exceptional visions visit me, but only ordinary dreams, incongruous and insignificant after their kind. Observation, based on an experience of considerable length, justifies me, I think, in saying that climate, altitude and electrical conditions are not without their influence in the production of the cerebral state necessary to the exercise of the faculty I have described. Dry air, high levels, and a crisp, calm, exhilarating atmosphere favour its activity, while, on the other hand, moisture, proximity to rivers, cloudy skies and a depressing, heavy climate, will, for an indefinite period, suffice to repress it altogether. It is not, therefore, surprising that the greater number of these dreams, and, especially, the most vivid, detailed and idyllic, have occurred to me while on the continent. At my own residence on the banks of the Severn, in a humid, low lying tract of country, I very seldom experience such manifestations, and sometimes, after a prolonged sojourn at home, am tempted to fancy that the dreaming gift has left me never to return. But the results of a visit to Paris or to Switzerland always speedily reassure me, the necessary magnetic or psychic tension never fails to reassert itself, and before many weeks have elapsed my Diary is once more rich with the record of my nightly visions.

Some of these phantasmagoria have furnished me with the framework, and even details, of stories which from time to time I have contributed to various magazines. A ghost-story published some years ago in "London Society," and much commented on because of its peculiarly weird and startling character, had this origin; so had a fairy-tale which appeared in a Christmas Annual last year, and which has recently been reissued in German by the editor of a foreign periodical. Many of my more serious contributions to literature have been similarly initiated; and, more than once, fragments of poems, both in English and other languages, have been heard or read by me in dreams. I regret much that I have not yet been able to recover any one *entire* poem. My memory always failed before I could finish writing out the lines, no matter how luminous and recent the impression made by them on my mind. However, even in this direction, my experience has been richer and more successful than that of Coleridge,* and

* Samuel Taylor Coleridge, in the summer of 1797, had an experience—the only one in his life apparently,—which in manner and method seems identical with my own, so far, that is, as *verse* is concerned, for we have no evidence that he possessed any peculiar faculty of scenic *dreaming*. He relates his solitary experience in the following terms:—

"The author continued for about three hours in a profound sleep, at least of the external senses, during which time he has the most vivid confidence that he could not have composed less than from two to three hundred lines: if that indeed can be called composition in which all the images rose up before him as things with a parallel production of the correspondent expressions, without any sensation or consciousness of effort. On awaking, he appeared to himself to have a distinct recollection of the whole, and taking his pen, ink and paper, instantly and eagerly wrote down the lines that are here preserved. At this moment he was unfortunately called out by a person on business, and detained by him above an hour, and on his

1886.]

I am not without hope that at some future time, under more favorable conditions than those I now enjoy, the broken threads may be resumed and these chapters of dream verse perfected and made complete.

It may, perhaps, be worthy of remark that by far the larger number of the dreams set down in this volume, occurred towards dawn; sometimes even, after sunrise, during a "second sleep." A condition of fasting, united possibly, with some subtle magnetic or other atmospheric state, seems therefore to be that most open to impressions of the kind. And, in this connexion, I think it right to add that for the past fifteen years I have been an abstainer from flesh-meats; not a "Vegetarian," because during the whole of that period I have used freely at my meals such animal produce as butter, cheese, eggs and milk, and, occasionally, fish, though this last only when other food was not obtainable. That the influence of fasting and of sober fare upon the perspicacity of the sleeping brain was known to the ancients in times when dreams were far more highly esteemed than they now are, appears evident from various passages in the records of theurgy and mysticism. Philostratus, in his "Life of Apollonius Tyaneus," represents the latter as informing King Phraotes that "the interpreters of Visions or Oneiropolists, are never wont to interpret any vision till they have first enquired the time wherein it befell; for, if it were early, and of the morning sleep, they then thought that they might make a good interpretation thereof, in that the soul was then fitted for divination, and disincumbered. But if in the first sleep, or at midnight, while the soul was as yet clouded and drowned in libations, they, being wise, refused to give any interpretation thereof. Moreover, the gods themselves are of this opinion, and send their oracles only into abstinent minds... For the priests, taking him who doth so consult, keep him one day from meat and three days from wine, that he may in a clear soul receive the oracles." And again, Iamblichus, writing to Agathocles, says:—"There is nothing unworthy of belief in what you have been told concerning the sacred sleep, and seeing by means of dreams. I explain it thus:—

return to his room, found, to his no small surprise and mortification, that though he still retained some vague and dim recollection of the general purport of the vision, yet, with the exception of eight or ten scattered lines and images, all the rest had passed away like the images on the surface of a stream into which a stone had been cast, but, alas! without the after restoration of the latter.

'Then all the charm
Is broken—all that phantom world so fair
Vanishes, and a thousand circlets spread,
And each mis-shapes the other. Stay a while,
Poor youth! who scarcely dar'st lift up thine eyes—
The stream will soon renew its smoothness, soon
The visions will return! And lo! he stays,
And soon the fragments dim of lovely forms
Come trembling back, unite, and now once more
The pool becomes a mirror.'

Yet from the still surviving recollections in his mind, the author has frequently purposed to finish for himself, what had been originally, as it were, given to him. *αἰτίον ἄδιον ἔσω*; but the tomorrow is yet to come."

Such was the genesis of the poetical fragment entitled *Kubla Khan*.

The soul has a twofold life, a lower and a higher. In sleep the soul is liberated from the constraint of the body, and enters, as an emancipated being, on its divine life of intelligence. Then, as the noble faculty which beholds objects that truly are—the objects in the world of intelligence—stirs within, and awakens to its power, who can be astonished that the mind which contains in itself the principles of all events, should, in this its state of liberation, discern the future in those antecedent principles which will constitute that future? The nobler part of the mind is thus united by abstraction to higher natures, and becomes a participant in the wisdom and foreknowledge of the Gods...The night-time of the body is the day-time of the soul."

But I have no desire to multiply citations, nor to vex the reader with hypotheses inappropriate to the design of this little work. Having, therefore, briefly recounted the facts and circumstances of my experience so far as they are known to myself, I proceed, without further commentary, to unroll my chart of dream-pictures, and leave them to tell their own tale.

THE DOOMED TRAIN.*

I was visited last night by a dream of so strange and vivid a kind that I feel impelled to communicate it to you, not only to relieve my own mind of the impression which the recollection of it causes me, but also to give you an opportunity of finding the meaning, which I am still far too much shaken and terrified to seek for myself.

It seemed to me that you and I were two of a vast company of men and women, upon all of whom, with the exception of myself—for I was there voluntarily—sentence of death had been passed. I was sensible of the knowledge—how obtained I know not—that this terrible doom had been pronounced by the official agents of some new reign of terror. Certain I was that none of the party had really been guilty of any crime deserving of death; but that the penalty had been incurred through their connection with some regime, political, social or religious, which was doomed to utter destruction. It became known among us that the sentence was about to be carried out on a colossal scale; but we remained in absolute ignorance as to the place and method of the intended execution. Thus far my dream gave me no intimation of the horrible scene which next burst on me,—a scene which strained to their utmost tension every sense of sight, hearing and touch, in a manner unprecedented in any dream I have previously had.

It was night, dark and starless, and I found myself, together with the whole company of doomed men and women who knew that they were soon to die, but not how or where—in a railway train hurrying through the darkness to some unknown destination. I sat in a carriage quite at the rear end of the train, in a corner

* This narrative was addressed to the friend particularly referred to in it. The dream occurred near the close of 1876, and was regarded by both recipient and friend as having relation to a national crisis, of a moral and spiritual character, their interest in which was so profound as to be destined to dominate all their subsequent lives and work.

1886.]

seat, and was leaning out of the open window, peering into the darkness, when, suddenly, a voice, which seemed to speak out of the air, said to me in a low, distinct, intense tone, the mere recollection of which makes me shudder,—“The sentence is being carried out even now. You are all of you lost. Ahead of the train is a frightful precipice of monstrous height, and at its base beats a fathomless sea. The railway ends only with the abyss. Over that will the train hurl itself into annihilation. THERE IS NO ONE ON THE ENGINE!”

At this I sprang from my seat in horror, and looked round at the faces of the persons in the carriage with me. No one of them had spoken, or had heard those awful words. The lamp-light from the dome of the carriage flickered on the forms about me. I looked from one to the other, but saw no sign of alarm given by any of them. Then again the voice out of the air spoke to me,—“There is but one way to be saved. You must leap out of the train!”

In frantic haste I pushed open the carriage door and stepped out on the footboard. The train was going at a terrific pace, swaying to and fro as with the passion of its speed; and the mighty wind of its passage beat my hair about my face and tore at my garments.

Until this moment I had not thought of you, or even seemed conscious of your presence in the train. Holding tightly on to the rail by the carriage door, I began to creep along the footboard towards the engine, hoping to find a chance of dropping safely down on the line. Hand over hand I passed along in this way from one carriage to another; and as I did so I saw by the light within each carriage that the passengers had no idea of the fate upon which they were being hurried. At length, in one of the compartments, I saw *you*. “Come out!” I cried; “come out! Save yourself! In another minute we shall be dashed to pieces!”

You rose instantly, wrenched open the door, and stood beside me outside on the footboard: The rapidity at which we were going was now more fearful than ever. The train rocked as it fled onwards. The wind shrieked as we were carried through it. “Leap down,” I cried to you, “Save yourself! It is certain death to stay here. Before us is an abyss; and there is no one on the engine!”

At this you turned your face full upon me with a look of intense earnestness, and said, “No, we will not leap down, we will stop the train.”

With these words you left me, and crept along the footboard towards the front of the train. Full of half-angry anxiety at what seemed to me a Quixotic act, I followed. In one of the carriages we passed I saw my mother and eldest brother, unconscious as the rest. Presently we reached the last carriage, and saw by the lurid light of the furnace that the voice had spoken truly, and that there was no one on the engine.

You continued to move onwards. “Impossible! Impossible!” I cried; “it cannot be done. O, pray, come away!”

Then you knelt upon the footboard, and said—"You are right. It cannot be done in that way; but we can save the train. Help me to get these irons asunder."

The engine was connected with the train by two great iron hooks and staples. By a tremendous effort, in making which I almost lost my balance, we unhooked the irons and detached the train; when, with a mighty leap as of some mad supernatural monster, the engine sped on its way alone shooting back as it went a great flaming trail of sparks, and was lost in the darkness. We stood together on the footboard, watching in silence the gradual slackening of the speed. When at length the train had come to a standstill, we cried to the passengers,—“Saved! Saved!” and then amid the confusion of opening the doors and descending and eager talking, my dream ended, leaving me shattered and palpitating with the horror of it.

THE SPECTACLES.*

I was walking alone on the sea-shore. The day was singularly clear and sunny. Inland lay the most beautiful landscape ever seen; and far off were ranges of tall hills, the highest peaks of which were white with glittering snows. Along the sands by the sea came towards me a man accoutred as a postman. He gave me a letter. It was from you. It ran thus:—

“I have got hold of the earliest and most precious book extant. It was written before the world began. The text is easy enough to read; but the notes, which are very copious and numerous, are in such minute and obscure characters that I cannot make them out. I want you to get for me the spectacles which Swedenborg used to wear; not the smaller pair—those he gave to Hans Christian Andersen—but the large pair, and these seem to have got mislaid, I think they are Spinoza’s make, you know he was an optical-glass maker by profession, and the best we have ever had. See if you can get them for me.”

When I looked up after reading this letter, I saw the postman hastening away across the sands, and I cried out to him, “Stop! how am I to send the answer? Will you wait for it?”

He looked round, stopped, and came back to me.

“I have the answer here,” he said, tapping his letter-bag, “and I shall deliver it immediately.”

“How can you have the answer before I have written it?” I asked. “You are making a mistake.”

“No,” he said. “In the city from which I come, the replies are all written at the office, and sent out with the letters themselves. Your reply is in my bag.”

“Let me see it,” I said. He took another letter from his wallet and gave it to me. I opened it, and read, in my own handwriting, this answer, addressed to you:—

“The spectacles you want can be bought in London. But you will not be able to use them at once, for they have not been worn

* From another letter to the friend mentioned in the note appended to the “Doomed Train.” The dream of “The Spectacles” was assumed to refer to literary work connected with the subject already spoken of in this note.

1886.]

for many years, and they sadly want cleaning. This you will not be able to do yourself in London, because it is too dark there to see well, and because your fingers are not small enough to clean them properly. Bring them here to me, and I will do it for you."

I gave this letter back to the postman. He smiled and nodded at me; and I then perceived to my astonishment that he wore a camel's-hair tunic round his waist. I had been on the point of addressing him—I know not why—as *Hermes*. But I now saw that he must be John the Baptist; and in my fright at having spoken with so great a saint, I awoke.

THE ENCHANTED WOMAN.

The first consciousness which broke my sleep was one of floating, of being carried swiftly by some invisible force through a vast space; then, of being gently lowered; then of light, until, gradually, I found myself on my feet in a broad noon-day brightness, and before me an open country, hills, hills, as far as the eye could reach,—hills with snow on their tops, and mists around their gorges. This was the first thing I saw distinctly. Then, casting my eyes towards the ground, I perceived that all about me lay huge masses of grey material which, at first, I took for blocks of stone, having the form of lions; but as I looked at them more intently, my sight grew clearer, and I saw, to my horror, that they were really alive. A panic seized me, and I tried to run away; but on turning, I became suddenly aware that the whole country was filled with these awful shapes, and the faces of those nearest to me were most dreadful, for their eyes, and something in the expression, though not in the form of their faces, were human. I was absolutely alone in a terrible world peopled with lions, too, of a monstrous kind. Recovering myself with an effort, I resumed my flight, but, as I passed through the midst of this concourse of monsters, it suddenly struck me that they were perfectly unconscious of my presence. I even laid my hands, in passing, on the heads and manes of several, but they gave no sign of seeing me or of knowing that I touched them. At last I gained the threshold of a great pavilion, not, apparently, built by hands, but formed by Nature. The walls were solid, yet they were composed of huge trees standing close together, like columns; and the roof of the pavilion was formed by their massive foliage, through which not a ray of outer light penetrated. Such light as there was seemed nebulous, and appeared to rise out of the ground. In the centre of this pavilion I stood alone, happy to have got clear away from those terrible beasts and the gaze of their steadfast eyes.

As I stood there, I became conscious of the fact that the nebulous light of the place was concentrating itself into a focus on the columned wall opposite to me. It grew there, became intenser, and then spread, revealing, as it spread, a series of moving pictures that appeared to be scenes actually enacted before me. For the figures in the pictures were living, and they moved before my eyes, though I heard neither word nor sound. And this is what I saw. First there came a writing on the wall of the pavilion :—"This

is the History of our World." These words, as I looked at them, appeared to sink into the wall as they had risen out of it, and to yield place to the pictures which then began to come out in succession, dimly at first, then strong and clear as actual scenes.

First I beheld a beautiful woman, with the sweetest and most perfect face conceivable. She was dwelling in a cave among the hills with her husband, and he, too, was beautiful, more like an angel than a man. They seemed perfectly happy together; and their dwelling was like Paradise. On every side was beauty, sunlight, and repose. This picture sank into the wall as the writing had done. And then came out another; the same man and woman driving together in a sleigh drawn by reindeer over fields of ice; with all about them glaciers and snow, and great mountains veiled in wreaths of slowly moving mist. The sleigh moved at a rapid pace, and its occupants talked gaily to each other, so far as I could judge by their smiles and the movement of their lips. But, what caused me much surprise was that they carried between them, and actually in their hands, a glowing flame, the fervor of which I felt reflected from the picture upon my own cheeks. The ice around shone with its brightness. The mists upon the snow mountains caught its gleam. Yet, strong as were its light and heat, neither the man nor the woman seemed to be burned or dazzled by it. This picture, too, the beauty and brilliancy of which greatly impressed me, sank and disappeared as the former.

Next, I saw a terrible looking man clad in an enchanter's robe, standing alone upon an ice-crag. In the air above him, poised like a dragon-fly, was an evil spirit, having a head and face like that of a human being. The rest of it resembled the tail of a comet, and seemed made of a green fire, which flickered in and out as though swayed by a wind. And as I looked, suddenly, through an opening among the hills, I saw passing the sleigh, carrying the beautiful woman and her husband, and in the same instant the enchanter also saw it, his face contracted, and the evil spirit lowered itself and came between me and him. Then this picture sank and vanished.

I next beheld the same cave in the mountains which I had before seen, and the beautiful couple together in it. Then a shadow darkened the door of the cave; and the enchanter was there, asking admittance; cheerfully they bade him enter, and, as he came forward with his snake-like eyes fixed on the fair woman, I understood that he wished to have her for his own, and was even then devising how to bear her away. And the spirit in the air beside him seemed busy suggesting schemes to this end. Then this picture melted and became confused, giving place for but a brief moment to another, in which I saw the enchanter carrying the woman away in his arms, she struggling and lamenting, her long bright hair streaming behind her. This scene passed from the wall as though a wind had swept over it, and there rose up in its place a picture, which impressed me with a more vivid sense of reality than all the rest.

1836.]

It represented a market place, in the midst of which was a pile of faggots and a stake, such as were used formerly for the burning of heretics and witches. The market place, round which were rows of seats as though for a concourse of spectators, yet appeared quite deserted. I saw only three living beings present, the beautiful woman, the enchanter and the evil spirit. Nevertheless, I thought that the seats were really occupied by invisible tenants, for every now and then there seemed to be a stir in the atmosphere as of a great multitude; and I had, moreover, a strange sense of facing many witnesses. The enchanter led the woman to the stake, fastened her there with iron chains, lit the faggots about her feet and withdrew to a short distance, where he stood with his arms folded, looking on as the flames rose about her. I understood that she had refused his love, and that in his fury he had denounced her as a sorceress. Then in the fire, above the pile, I saw the evil spirit poisoning itself like a fly, and rising and sinking and fluttering in the thick smoke. While I wondered what this meant, the flames which had concealed the beautiful woman, parted in their midst, and disclosed a sight so horrible and unexpected as to thrill me from head to foot, and curdle my blood. Chained to the stake there stood, not the fair woman I had seen there a moment before, but a hideous monster,—a woman still, but a woman with three heads, and three bodies linked in one. Each of her long arms ended, not in a hand, but in a claw like that of a bird of rapine. Her hair resembled the locks of the classic Medusa, and her faces were inexpressibly loathsome, she seemed, with all her dreadful heads and limbs, to writhe in the flames and yet not to be consumed by them. She gathered them in to herself; her claws caught them and drew them down; her triple body appeared to suck the fire into itself, as though a blast drove it. The sight appalled me. I covered my face and dared look no more.

When at length I again turned my eyes upon the wall, the picture that had so terrified me was gone, and instead of it, I saw the enchanter flying through the world, pursued by the evil spirit and that dreadful woman. Through all the world they seemed to go. The scenes changed with marvellous rapidity. Now the picture glowed with the wealth and gorgeousness of the torrid zone; now the ice-fields of the North rose into view; anon a pine-forest; then a wild sea-shore; but always the same three flying figures; always the horrible three-formed harpy pursuing the enchanter, and beside her the evil spirit with the dragon-fly wings.

At last this succession of images ceased, and I beheld a desolate region, in the midst of which sat the woman with the enchanter beside her, his head reposing in her lap. Either the sight of her must have become familiar to him and so less horrible, or she had subjugated him by some spell. At all events, they were mated at last, and their offspring lay around them on the stony ground, or moved to and fro. These were lions—monsters with human faces, such as I had seen in the beginning of my dream. Their jaws dripped blood; they paced backwards and forwards, lashing

their tails. Then too, this picture faded and sank into the wall as the others had done. And through its melting outlines came out again the words I had first seen :—"This is the History of our World," only they seemed to me in some way changed, but how, I cannot tell. The horror of the whole thing was too strong upon me to let me dare look longer at the wall. And I awoke, repeating to myself the question, "How could one woman become three?"

ANNA KINGSFORD, M. D.

"THE DETERMINATION OF ATMA-GYANAM."

An English translation of Atma-gyan-nirvaya from the Mahanirvana-tantra.

1. * UNTIL all the Karmas good and bad are run through, Moksha† is not obtained by men by (a lapse of) even hundreds of Kalpas.‡

2. Until then Jiva|| is bound by his Karmas, good and bad, as if with chains of iron or gold (he being fettered in either case).

3. The frequent performance of acts (rites) and the endurance of hardships over a hundred times, does not secure Moksha (to the Jiva) until the 'science of self-knowledge' (Gyanam) is learnt (lit. born).

4. By the wise and pure in heart this self-knowledge is obtained by spiritual discourses (solving the problem "Thou art It," by unselfish Karma and by the dispersion of Tamassam (delusion).¶

5. The knowledge that this world from Brahma to the herb is (illusively) formed of Maya, and that Para-Brahma (the Supreme Spirit) is the only One, the great Reality, confers happiness (to the Jiva).

6. He, who having abandoned the name and form (of every material object) has unmistakably found (ascertained) the Tatwa (Truth) in the eternal and permanent Brahma, is free from the bonds of Karma.

7. Salvation does not come from counting prayers with beads, and performing Homa§ and a hundred fasts. The embodied one is saved by the knowledge (realization) "I am he the Brahma."

8. He deserves salvation (mukti) who knows (directly cognizes) Atma as the witness (of the three conditions), the all-pervading, the perfect, the real, the non-dual of the supreme, and as though in this body (apparently) yet not in it.**

9. With no shadow of doubt he is saved, who has given up, as mere child's play, all thought about the appearances and names of objects (worldly),†† and has anchored firmly in Brahma.

* Cf. Bhagavad-gita, IV. 37 and 39.

† Salvation in Nirvana. [See 'Buddhist Catechism' by Col. Olcott. Question No. 66.]

‡ A cosmic period of 4,320,000,000, years. Vide Isis, Vol. I, page 32.

|| Individual Ego.

¶ Cf. Bhagavad-gita, II. 51: III. 19, 9 and 4: IV. 34: and V. 12.

§ A rite of pouring clarified butter over the flame.

** Cf. Utra-Gita. (Brahmanda Puranam) Chap. I. 27 verse.

†† On account of their mutability.

10. Idols of worship designed by mortals confer Moksha, (as truly) as they become king, from the kingdoms obtained in dream.

11. The worship of statues of clay, stone, metal, and wood as Gods brings only miseries; for without Gyanam there is no salvation.

12. Alas! Cheered at the taste of the sweets (of senses), and florid with a well-nursed body from a sufficiency of food, how would they obtain emancipation if ignorant of Brahma-gyanam (knowledge of the divinity)?

13. If subsistence upon air, herbs, grain, and water alone entitles one to Moksha, then the serpents, the cattle and the aquatic birds are all saved. (The idea intended to be conveyed being that the dish absolutely has no special merit in itself).

14. The disposition of mind for Brahma ranks the highest; that for Dhyanam (contemplation) holds the middle place; that for Prayers and Supplications is low, and the lowest is the love for the non-essentials of religion (lit. external worship).

15. The union* of Jivatma (spirit) with the Paramatma (the Supreme Spirit) is Yoga, and the worship of Siva and Kesub is (the right one); but for him who has realized that every thing is Brahma, no Yoga, no (form of) worship (is binding).

16. Of what use are sacrifices, prayers, asceticism and rites to him in whose breast shines Brahma-gyan, which is, indeed, the highest of all wisdom?

17. What needs he of contemplation and continence, who has seen (cognized) Brahma—the non-dual and of the form of *Sat-Chit-Ananda* (existence, consciousness and bliss), and who has thus completely identified himself with Brahma?

18. For him who knows the whole universe to be (only filled with) Brahma, there is no virtue or vice, no heaven or rebirth, neither the contemplator nor the contemplable. [A complete identification with Brahma leaves no second self in existence, and as such the contemplator is non-existent, and for him too, there is none to be contemplated; the Brahma-gyana then, having shed every atom of *Ahankaram*, individual separation..., Karma cannot bind him longer to conditioned existence. He lives in the eternal.]

19. The Atma is always free, unaffected by (though in contact with) all things. What are its bonds? From what would the ignorant wish it to be set free?

20. It is the Maya (energy) of Paramatma (Supreme Spirit) that has produced the Universe; and he himself shines (resides) there as if contained in it.

21. † As the Akasa permeates everything both in and out, so does the eternally existing Atma shine (in everything) as witness (of the conditions).

22. ‡ The Atma is void of change, is not born, has no childhood, does not grow young or old, and is ever of the same form of *Sat-Chit-Ananda*.

* Lit. Realization of the Identity.

† Cf. Bhagavad-gita, XIII. 32 and 15.

‡ Cf. Bhagavad-gita, II. 20.

23. * Birth, youth and dotage happen of the body—not of Atma; the intellect overclouded by Maya cannot grasp it fully (*lit. over-looks it*).

24. As the one sun appears many when viewed in a cup of water, so, through Maya, Atma is thought to be many and different (in each body).

25. As the lunar rays reflected upon rippled waters impart inconstancy to the moon, the ignorant with partial knowledge from the untranquillity of Buddhi (intellect) attribute the restlessness to the Atma.

26. The Atma remains equally the same as in life, so after the dissolution of the body, as space in the jar is the same even after its dissolution.

27. Oh! Goddess! This Atma-Gyanam is the best means of obtaining Moksha, for (I speak unto you) truly the acquisition of this Gyanam gives immediate salvation undoubtedly.

28. Neither by acts (rites) nor by incantation of Mantras can one be liberated. The knowledge of Atma through Atma can save men.†

29. Oh! Benefactress! the Atma is the beloved of all objects, than which there is nothing dearer; that other (objects) become dear, it is only with respect to Atma (self).

30. Maya makes the distinctions (in objects), as the knowledge (Gyan), the knowable‡ of the Knower; but a right discrimination of them with respect to Atma melts the distinctions, and Atma alone remains (as being predicative of them).

31. Surely he has attained the Supreme Wisdom, who knows Atma of the form of and full of consciousness (chit) as the Knowledge, Knowable || and Knower.

32. Oh! Goddess! to you I have revealed this Wisdom—the certain means of (attaining) Nirvana—the richest treasure of the four classes of religious devotees (Abadhauts).

A. G.

SOWING AND REAPING.

(Continued from page 517.)

CHAPTER III.

A Spectral Visitor.

"HULLLO St. Clair! so there you are. The world we live in is small enough after all." Startled, I turned round at the familiar voice of the speaker; but before I could distinguish the expected face of my old friend Ravenshawe I felt the grasp of his hand on my shoulder. We could hardly move amidst the crowd of visitors who were thronging into the verandah of the pleasant little Bellevue Hotel at one of the less frequented hill stations of India,

* Cf. Bhagavad-gita, II. 13 and 20.

† Cf. Bhagavad-gita, XIII. 24 and 25.

‡ Or the known.

|| Viz. (1) Hansa, (2) Param-hansa, (3) Bahudac, (4) Cutchac.

1886.]

which for many reasons shall be nameless in this narrative. The greeting though silent seemed to annihilate in a moment the long years during which we had not met and bring back the day when armed with hope we came together to join a well-known mercantile house in the commercial capital of India. But the ceaseless flow of visitors and the deafening rattle of dak-gharries left us no time for reflection or conversation. The station was not usually such a busy centre of activity. The unusual rush of visitors was due to a big hunting party, which a neighbouring Rajah had organized not far off. As it was, however, the little hotel was filled to overflowing, and not having each engaged a room beforehand, Ravenshawe and myself were obliged to occupy the only one available together. But sleep was not very certain in the din and bustle of the next day's *Shikar*, and we had met after a long time, so this arrangement suited us as well as any other.

Ralph Ravenshawe was my old chum, and we had been together a great deal until about five years before, when the death of a rich Australian uncle left him heir to a large fortune, and he sailed for Queensland to take possession of the estate which he thus inherited in Toowoomba. We had corresponded fitfully, but our friendship was of that sturdy kind which silence and distance never wither.

After dinner quiet was comparatively restored, and we sat chatting and smoking in our room, which, much to our good fortune, was large and comfortable.

"Well, Ralph," I said, resuming our interrupted conversation, "to what strange freak of fortune is due your sudden appearance here? We all thought you were safely settled in some outlandish Bush, growing fatter and richer every day. But you don't look at all well, and the years seem to have passed over you with heavy steps. I hope it has not altogether killed your affection for S. and B: you have hardly touched your glass."

"Your example has corrupted me, and I have become all but a teetotaller."

"Now for your story Ralph: tell us how the world has treated you, and what wave has cast you ashore amongst us again. Fire away!" said I, replenishing my pipe. "There is not much to say" Ralph replied. "It is the ordinary humdrum story. I am engaged to be married to Grace Stanley you know, the daughter of Richard Stanley. You must remember the old man and the exciting pigsticking we once had on his tea plantation. Grace was away at the time. Those days are gone. It was before you became a philosopher and took to studying Sanskrit with that strange Brahman you picked up at Benares."

"Oh, yes. I remember the old man very well, and I think I saw the young lady too at one of the Vice-Regal balls. But tell me, is not the old man dead?"

"Yes, he came to Toowoomba with Grace, and there he died more than a year ago. It was a short time before his death that we became engaged. After that Grace went to some relations at home, and has been back about three months at her father's old

place not far from here. Our wedding is fixed for the next month, and after we are married and all her Indian affairs are put straight we intend to go home and settle down at some quiet country place. Are you as keen on the subject of celibacy as you were under the old Brahman's tuition? I see you are still sticking to your Vegetarianism. The wonder is you don't become a fakir outright, and give up the world and civilization all at once. Have your studies gone deeper and revealed to you the secrets of the other shore of death?"

I was startled by a deep note of serious and almost melancholy earnestness in Ravenshawe's voice, so different from the good-natured humour with which he was accustomed to refer to my "eccentric studies in Brahmanical superstition."

"My dear Ralph," I said, "that is one subject which you never understood, and it is right and proper that you should not trouble yourself about the mysterious side of existence. Yours has been a happy, free life, and you have nobly filled the measure of manhood as you understood it. But there are problems of life and death, which possess a fascination for those who study them, which cannot be explained to others. Your robust common-sense life has kept all such mysteries from your path."

There seemed to be momentary agitation in Ralph's breast, as if he suppressed a rising sigh. For a while he remained silent; then, turning his face a little away, said with a smile:—

"I am not so sure of that. This time when I was passing through Bombay I went to see the Karli caves. I was going to return when I was overtaken by a severe thunderstorm, got wet to the skin, and was in a very wretched plight altogether. I was alone, and did not exactly know what to do. Fortunately I met a Brahman youth, who took me back into the cave where he was living, and made me quite comfortable. He seemed to have every thing ready for me in that strange place, and said his Master had told him to expect me. Of course in spite of my gratitude for his hospitality I did not exactly believe in the supernatural. But any way what he said to me about my own past life was strangely true—things which no body could have known by any normal means. He told me of my engagement to Grace, and warned me of an impending catastrophe. When I came back to the station at Tarma a boy gave me a letter in English. Before I could ask him any question he was gone. The letter I have with me now and will read to you."

He took out a letter from his pocket and read:—

"Nothing happens by accident. Let the Saheb remember the interview with the Brahman youth. The future will explain more."

"How is it signed?" I inquired.

"Only 'The Brahman Stranger,'" said Ralph. "Supernaturalism apart," he went on, "the young Brahman showed a wonderful knowledge of life, which for a person in his position was simply marvellous. I shall remember the interview for this reason if for nothing else."

I asked him for a description of his strange host of the cave. For aught I knew it might have been the young mystic, my guide to the subterranean temple. But on this point I thought it pru-

1886.]

dent to be silent. And as it was Ralph gave me no opportunity to act otherwise.

"Of course, old chap," he said abruptly, "you are coming to see Grace with me to-morrow. She won't forgive me if I don't bring you to her as you are so near. You are in no hurry during these holidays. No excuses, old boy."

Ralph was his old self then, and with his usual decision of character made up the programme for the next day.

Grace Stanley had come back to the old tea plantation principally on account of her health, which had suffered much from the worry and fatigue of nursing her father through his last illness. She intended also to take that opportunity of arranging all matters of business with Mr. Barlowe, who managed her father's affairs during his life-time and continued to do so after his death. I knew Barlowe very well, as he had several times come down to Bombay to transact his principal's business with our firm. In Mrs. Barlowe Grace had found a mother, ever since she had lost her own. So Grace in her home was not entirely desolate, although hardly any other European family lived within visiting distance. But she was in no need of society, her time being almost entirely taken up with painting, of which she was passionately fond. Every thing weird and strange had a great fascination for her, and she was in no want of subjects among the sylvan enchantments embodied by the venerable banyans on the estate and in the romantic forest of stately deodars. Her imagination was quick and strong, and the life-like representation of Indian legends on her canvas were worthy of all the admiration they received. She carried off the first prize at the Simla Fine Arts Exhibition by her works in oils. This was the information about his *fiancée*, which I gleaned from Ralph before we went to bed that night. Contrary to our expectations the preparations for the *shikar* did not begin till early morning; so the quietness of the first part of the night was not disturbed and our wearied frames did not require much provocation to sink into sleep.

I did not know how long I had slept when I awoke to see a broad band of light which seemed to grow on the wall facing me. My first impression was that some of the sons of Nimrod were moving about with their torches, but it had to be given up as the light was much paler and steadier than what it ought to have been upon this supposition. The strangest feature of it all was that the light seemed to grow and expand in area. My knowledge of the occult side of nature, which I had gained from my venerated Brahman teacher, prevented any alarm being felt at this unexpected sight, but was not extensive enough to explain the mystery. Suddenly the wall seemed to vanish from view, and its place was occupied by a house, the general appearance of which showed that it did not belong to India. A female form slowly emerged from the house and glided into our room. She stopped at the head of Ravenshawe's bed, and bent over the sleeping man. Then, with a look of intense agony and horror, melted away. Ravenshawe groaned in his sleep.

The vision seemed to harrow my soul, and left an indelible impression upon my mind, which starts into life at the slightest touch of thought. Even as I write I see the sleeping form of

Ravenshawe and the spectral visitor holding up her babe as if she would place it in his unwilling arms. Further sleep that night was naturally out of the question. The face of the phantasm held my imagination in an iron grip. A thousand nameless thoughts and formless fancies spread their cloudy wings around me. Ah! Ralph, Ralph! A cruel suspicion began to writhe like a serpent in my breast. I tried to crush it, but could not. Was it the picture of some deed of Ralph's, my more than friend and brother, that the memory of the earth yielded to me by night? Or was it but the phantasy of a night-mare, transferred from his brain to mine and objectified by my peculiarly sensitive constitution? It was too strongly printed on the astral atmosphere to be the mere phantasy of a dreadful dream. I cannot, I will not see the truth. Ralph, I loved thee as a brother, and so I shall in spite of earth and hell and thee. But Ralph, why didst thou not die, with thy soul as pure and spotless as the bright moonlight streaming in through that window? Why didst not thou die at the moment when I saw thy vessel devoured by distance, as I stood on the beach at Bombay? Now the iron wheels of retribution must move on.

The next morning as the *dák ghári* (Indian Mail Cart) rattled along the uneven road which led to the bungalow of Ravenshawe's friends, neither Ralph nor I spoke much. After a few sporadic attempts at conversation, provoked by the superb loveliness of the scenery which surrounded us, Ravenshawe fell into a kind of reverie, in which I did not seek to disturb him. I was too full of the night's events to think of anything else. We proceeded in silence. Towards dusk Miss Stanley and Mr. and Mrs. Barlowe joined us some distance from the plantation. As the twilight was most delightful we decided upon walking there, leaving the servants who accompanied the party from the plantation to bring up our luggage.

The very sight of Grace seemed completely to transform Ralph. Like the autumnal cloud in the Indian sky the gloom disappeared from his face almost instantaneously, leaving it radiant with the pride of manhood and the pure affection of a virgin heart. All pain and misgiving were swept out of my mind by the strong current of affection that seemed to flow between Grace and Ralph. I could not believe such a beautiful flower of love could grow on unclean ground. I was relieved; and the happy scene before my eyes obliterated the haunting shadows of the nightly vision.

Grace Stanley was a tall, thin girl with that kind of clear, transparent complexion which is such a rare sight under the Indian sun. A mass of silken auburn hair of the finest texture shaded but did not darken the exquisitely chiselled face, which instantly reflected every thought as it rippled in her breast. Bright forms, born of the spirit within, mirrored themselves in her large brown eyes and illuminated her countenance. Her features housed a thousand airy expressions whose timorous steps defy alike the painter's brush and the poet's pen. Such was Grace Stanley, more fitted by her weird, ethereal beauty to be a sybil of the inner sanctuary than to deserve a more common-place lot.

1886.]

A breath of involuntary regret came through me at the thought of the bonds of matrimony that she was going to impose upon herself, and the fate that might have been hers if times had been different.

Ravenshawe seemed to inhale a strange exuberance of spirits with the air of the plantation. Brilliant as Ralph usually was, his brilliancy at dinner was a surprise to me, even after years of intimate friendship. The unexpectedness of his impassioned rhapsodies on Grace's really fairy-like paintings and his criticisms on art in general disclosed a keen philosophical insight and a power of poetical expression which simply amazed us.

As soon as there was a lull in the sparkling observations that Ravenshawe showered upon us, Mr. Barlowe excused himself as the homeward mail started the following morning, and went to his bungalow to write his letters. Mrs. Barlowe, upon whose matronly constitution Ralph's conversation had a remarkably tranquillizing effect, was reclining in a huge arm chair, silent, perhaps half asleep. Grace began to play upon her favourite instrument, the Indian *Setar*, and the depth of mystic melody that she evoked from its strings stole over us with its tuneful foot-falls, disclosing glimpses of a life which the mystic feels and the poet fancies. A low breeze was moaning over the rows of tall casurena trees, that surrounded the house casting fitful shadows in the uncertain moon-light upon the verandah which opened out of the drawing-room where we sat. As the music ceased the breeze gave a long wail among the casurenas; the sound was weird, uncanny and full of meaning. Grace was much startled. On looking up I noticed a change in Ravenshawe, a pallor spread over his countenance, and he looked as if he was suppressing some powerful mental perturbation. The weird wail came again, this time more piercing though not so loud; and the strangest feature in it was that it began to assume a certain resemblance to a half-suppressed human cry of agony. Grace drew nearer to Ralph, and put her hands on his shoulder. To break the mysterious spell that seemed to cast its net upon us, I said to her:—

"Miss Stanley do those weird forms you endow with life on your canvas often join in a chorus to your music? The moanings of the wind have become uncommonly humanized in this enchanted bower."

"You are not far from the truth, old boy, enchanted castle indeed. What with the embodied witcheries named Grace, the paintings, the music, the surroundings in general and the incidents of the day, I am fit only to play the part of the captive knight," struck in Ralph with a visible effort.

"You two seem very much amused," said Grace, "but I feel oppressed with a vague, indistinct sense of some terrible calamity. Never has the wind spoken to me with so much purpose and meaning. It brings back to mind a strange prophecy made about me as a child by a fakir, to whom my nurse used to go for instruction. I was only seven at the time of the occurrence, but it made such a deep impression on me that it has returned time after time."

"Has the prophecy any connection with the mysterious airy tongue speaking among the trees?"

"Yes, it has. You know what importance an Indian woman attaches to the marriage of her daughter, and how early they begin to think of it. Well, Motee was more than a mother to me, even while my mother lived. My mother's delicate health prevented my being very much with her. Mrs. Barlowe," she said, turning to the amiable lady who lay back on her chair in a profound slumber, "was my governess before she married. She and Motee were the only mothers my childhood knew. Well, Motee consulted the holy man about my marriage, as she told me afterwards, but the father wanted to see me once before he would give an opinion. Motee took me out for a walk one morning, and we passed the fakir's hut under the great banyan tree by the side of the brook at the eastern extremity of our plantation. The fakir looked at me hard with his glistening small eyes and said: 'The Missy-baba (European girl) will be happily married unless the *devas* (gods) give her three warnings before her wedding comes off. But, when the *devas* do give the warning, some terrible catastrophe will come to pass—'"

"It has come to pass!"—a hollow unearthly voice repeated from the corner of the room beyond the piano. And a strange cry of anguish vibrated into our very souls."

"The warning has come!" almost shrieked out Grace, and covered her face with her semi-transparent hands. At that very instant Ralph cried out

"What is that infernal voice?" and nearly jumped out of his chair, but seemed to be mysteriously struck down and to become nailed to his seat.

A column of ethereal vapour, like a spray of moonlight, began to collect in the corner where the mysterious voice was heard. Slowly it began to draw near us and gather shape and consistency, till at last, within a few feet of Grace and Ralph, there stood the strange phantasm of my nocturnal vision. She cast a look of fiendish triumph on the lovely form of the girl who had clung in terror to the palpitating breast of Ralph.

Slowly the apparition stretched out her arms towards Ralph and seemed to touch him. But, though motionless, he appeared to elude the contact like an image in the looking glass. For a moment I saw Grace Stanley enfolded in the spectral embrace, and then her slight frame fell upon the floor, and the spectre vanished. Bursting the awful spell I hastened to raise her and found her senseless. Ralph was stupefied, though not unconscious.

CHAPTER IV.

The Memory of the Earth.

IN the confusion of awakening from her deep torpor Mrs. Barlowe was ready to scream with the vague feeling that something crushing and awful had occurred. But the sight of the reality tied her tongue. A strange and unaccountable feeling of strength held me up, and I felt as though I were the master of

1886]

the situation. I impressed upon Mrs. Barlowe the necessity of coolness, and she seemed to obey me like a docile child. I called the servants in, and Grace was carried to her room, followed by Mrs. Barlowe weeping. I placed Ravenshawe on a sofa, loosened his collar, bathed his head with cold water, and then leaving his Indian servant to fan him, I went in search of Mr. Barlowe.

Mr. Barlowe's bungalow, as mentioned before, was not very far off, and, as the bright moon had not yet gone down, I went alone to prevent all needless alarm. My way lay among rows of tall pines, whose leafy ranks were pierced through and through by the silver darts of slanting moonlight. But my mind was too much dominated by the oppressive incidents of the evening to cast more than a passing glance at the silent communion of earth and heaven, which at other times would have inspired other thoughts. All thought was now annihilated by the unearthly image, the horror-struck face of Ralph, and the sweet, drooping countenance of Grace. Oblivious to all else I plunged into the living mass of pines. Some distance before me stood the tall figure of a man, robed in white. The figure looked as though the restful light of the moon had crystallized into the form of a human being. I approached the spot and was startled when I recognized my Brahman preceptor.

"Well, Punditji," I said after the first greeting was over, "to what good fortune do we owe your visit here?"

"By this time, you ought to know better than ask such questions. Do you remember when your steam launch was devoured by the angry waters of the Krishna, and you jumped into what you thought the jaws of certain death with the *Bhagavadgita* in your hand? Do you remember what you said when your manly lifeless body revived on a bed of reeds and rushes on the bank? Have you forgotten your promise?"

"No," I said almost ashamed of myself. "I promised never to be surprised, and never to ask questions. But if your Lordship will remember, my question was one in form but not in substance."

"Ah, my good friend," replied the venerable Brahman in good English, "I have always said the son of the Englishman is a great logician and will argue with King Yama on his death-bed. But enough of that. You have felt the first turn of the wheel of karma. Your Ralph Ravenshawe, though living, is more than dead. In him insanity has usurped the throne of reason. But leave him alone to his karma. Now, listen. The English girl is a strange creature: not many such are born every day. You must watch at her bed side, and expect me there at the third watch of the night."

After giving me a few hurried directions, the form melted away into the sleeping moonlight. Strange as the incident may seem to the reader, it was not so to me. During the course of my instruction under my venerated teacher I had learned enough of practical psychology to understand the nature of the mysterious power which some abnormally constituted persons naturally possess and others acquire by a long and laborious course of training, and which enables them to temporarily separate the soul from the body and project it at will to any part of the globe. The incident on the

river Krishna, to which the Mystic referred, was the first time that I had received a practical demonstration of what I had before but theoretically studied in Sanskrit writings, the names of which are too strange and outlandish for English ears.

I found Mr. Barlowe sitting at his writing table with a whole heap of books and papers before him. I told him briefly what had occurred. He jumped up from his chair with a vigour which his burly frame hardly warranted, and came to the side of the table where I was standing.

"What!" he said, "further complications! Here, Madhu,—I will send him off at once for the doctor. But you know enough of medicine. St. Clair, to be useful now. Is Ravenshawe dead? Oh, Grace, my poor girl!"

"No, but his life will be a death. His will be the maniac's life of horrors. May his soul be in peace! Miss Stanley is in a very critical condition."

"And you have come to tell me that. For Heaven's sake go and attend to her. You seemed to be more attentive to the miserable beast of a cooly who had the cholera, you remember. You put off the pig-sticking to look after him, and you don't move your little finger for Grace. You know a double murder will be on your head. For I tell you Mrs. Barlowe will never survive the loss of her Grace. Go, run to her and do something."

"The best thing to be done for Miss Stanley now is to let her alone for a little while. Later on I shall see her. The ayah and I between us will watch her through the night until Dr. Christopher arrives. If you send for him now I dare say he will be here by day-break. But where is the doctor of the plantation?"

"He is gone on seven days' leave. We must telegraph for him. But, you know, he is good enough for the coolies, but not for Grace."

"Be cool Barlowe," I said, "I shall do all that has to be done. But you must exercise your influence with Mrs. Barlowe to keep her away. She will only make herself ill with excitement. With the ayah's help I shall do all that is necessary."

Half an hour after I was in Grace Stanley's room, from which Mrs. Barlowe had to be literally torn away. The ayah lay on an improvised bed outside the room, so as to be in readiness when I called. I stood by the side of Grace's bed, feeling her pulse, which was feeble and fitful. I thought of Ralph in the drawing-room, worse than dead, and I thought of the past and the strangeness of the occurrences, which had followed each other with breathless rapidity bringing desolation on every side. I looked at the unconscious form of Grace Stanley. The plucked flower seemed to be already withering. The moonlight fell on her colourless face, her lips like two crushed leaflets, her arms intertwined one with the other, and her bright white teeth. In the moonlight she looked like a denizen of the world of dreams. Ah! Master, you have conquered: life is but a dream. The dream of Brahma is the day of man. Grace breathed a deep sigh and opened her large brown eyes in bewilderment; she did not seem to recognize anything, and, as if oppressed by the

1886.]

struggles of the mind to adjust itself to the surroundings, closed them again with a feeble groan; a few tear-drops ran down her cheeks. I was relieved at the signs of approaching consciousness, and hastened to give her some medicine. As I touched the medicine bottle which stood on a small table by the bed-side, I received a strong shock as if from a powerful electric battery, and at the same moment saw the astral body of the Punditji standing in the middle of the room. I kept quite still while he looked towards the door in silence. He approached me slowly and pointing to Grace said:—

“She is awake, but not strong enough to speak. Put your hands on her forehead.”

I did as I was told, and Grace heaved a sigh, deep and long. Then with a sudden impulse she sat up in bed, with her hair streaming down and her eyes fixed as if on some invisible object. Punditji warned me in a whisper not to move or speak unless at his direction. I sat spell-bound in my chair.

“There, I see Ralph,” exclaimed Grace. “He sees me not. It is a splendid ball room, and he stands amidst a throng of brilliant men and women. Ralph is the handsomest man in a company of handsome men. He meets a beautiful brunette, the queen among the women there. The music bursts into waves of dance-provoking enchantment. Ralph and the brunette are borne along the waves. I cannot see the face of his companion. A thick cloud enfolds it. Ah! what unspoken thoughts radiate from her, assuming the shape of transparent luminous snakes that wriggle and wriggle round him. Now they dart into his eyes and twine round his brain and heart, fold after fold. Ha! there is another which strikes his lips, and like a slender thread of smoke penetrates into those bright spots in his heart and obscures them. There’s yet another, that like the vapour of some subtle poison sinks into the bones of his fingers and with lightning speed courses through every fibre in his body. With impotent violence the blood rushes in tumult through his veins and arteries. Alas! they cannot quench the fire that burns with greyish smoke all through his body. The silver thread of will that holds him to his beautiful soul hangs loose. He trembles. Would that I were with you to pour out my heart and soul in tears to save you from that conflagration! His strong frame trembles at the violent earthquake which convulses his whole nature. He is gone. I see him no more.”

Punditji silently directed me to put my hands on her head.

“Thank you,” said Grace as I took off my hands. “Yes, he is there, the woman sits by his side in all the voluptuous langour of fatigue. She speaks to him but I cannot hear, though I see the psychic maelstrom of passion. I feel its area of suction spreading. I see many who innocently and unconsciously stand on the shore drawn more and more strongly into smaller whirlpools which proceed from the parent source in Ralph and the brunette. She turns her face; the thick cloud which surrounded it becomes thinner and more transparent. It disappears. Good heavens! it is she.”

Grace Stanley fell back upon the pillows of her bed as if shot. At the Master's direction I put my hands upon her again. She revived and tried to raise her head, but did not succeed. I removed the pillows in obedience to the silently expressed command of the Brahman mystic, and she lay flat on the bed.

"A neat little cottage it is. The moon, like hope in a heart of despair, breaks into a thousand fragments on the tremulous surface of the lake. What beautiful trees bend over the cottage as if in affection. Ralph leans against a tree, tracing figures on the earth with his stick. A gentle movement of the creepers and the jessamine bushes, and a shadowy form appears at a distance. It is she. Ralph embraces her. They sit on a garden seat on the verandah, her one hand in Ralph's and the other round his neck. Her head droops until it rests on Ralph's shoulder. Oh, again those serpents; they wriggle and flash from the lips, eyes, nostrils and finger-tips of the two lovers.

"Who is that old man, standing before them with a revolver in his hand? She starts up. Ralph moves aside. There is smoke issuing from the tube of the murderous weapon. Ralph seizes the old man by the throat. She hides her face in her hands. They scuffle. The old man falls down—dead. Ralph takes the lifeless body in his arms. How cool the water of the lake. Many would like to sleep in it, but he who goes there did not wish it so. His eyes, though age had stolen their fire, had not yet seen enough of that beauteous form that stood by his side as his spirit took flight in hatred and agony. But she saw the smile in the old man's soul, which none other saw, as it rested in pity and sadness on her soul when the last struggle of life rested in the peace of death." Grace stopped, apparently lifeless. I put my hands upon her, she groaned feebly. I breathed upon her; she opened her eyes and said:—

"Her baby is born. The same cottage. Ralph and she again, her baby in her arms. Ralph remorseful, hard and silent. The Medusan look on her face petrifies him. She presses the baby to his bosom. He turns away at the unearthly look on her face. Hastily snatching the baby from his arms she flings it into the lake, and drops down dead at Ralph's feet.

"The Nemesis is formed by the love of that woman turned to hate, murder, treachery, lust and remorse mingle to give it birth. It feeds and grows upon the unexhausted life-force of the miserable woman. Where he put his foot, there is its foot also. With cool, passionless pertinacity Ralph Ravenshawe's karma dogs his steps. It eats with him, plays with him and watches while he sleeps. Never, never for a single moment does the eye of that karma close—karma to which a form has been given by the fallen soul of her, who broke the bond of wedlock for his sake, whose maniac hand crushed the innocent blossom of the tree of guilt, and whose surcharged heart was shattered by the bursting of its pent up forces."

Grace Stanley strained her large brown eyes as if bent upon the recognition of some object in perfect darkness. The effort was too great and her vital energies, well nigh exhausted, had to be frequent-

1886.]

ly replenished by an artificial process before she could go on any further. In a few seconds an inexpressible calm lighted upon her. She closed her eyes in the perfect repose of a month-old babe. Her voice seemed to vibrate with a strange music, and soon became so changed and etherialized as to be but the memory of its old self. As she spoke the words seemed to come out with the clear, deep-cut ring which belongs to the purest crystal.

"The threads of the two lives," she continued, "are too much entangled to be easily separated. Ralph was too swiftly moving to a part of his life's orbit which would have destroyed the power of the miserable half-dead creature, the executioner of the Law of Karma by the influence of other forces which had lain dormant in him. But the strain was too great. Ralph's life was not strong enough to bear the backward pull. His love for me did not succeed in breaking the ties of remorse, which held him bound to his guilt and crime.

Reason, the milky-way for the soul's communion with outer life, is completely shattered. But my love is strong enough to build it again. I know it is and the Law of Karma will order it so. I see it now. I see how the past changes into the present, but I may not utter it. My last life was lost for love, this one will be sacrificed for it. It is well that it should be so. I see the golden flight of my soul."

With a smile whose silvery radiance transformed the whole being of the strange girl she sank into a state of peaceful calm which defied all description. The early glow of the approaching sunrise was playing among the softer gloom of the nocturnal sky from which the moon had disappeared, and the chorus of birds, heralding the awakening life of the day, poured in through the window which I threw open for the freshness of the morning air.

"Rise," said the venerated preceptor, "the doctor is coming," and with a few words of direction, as I was gazing at the transformed features of the beautiful Grace Stanley, he dismissed me from the chamber of the sick.

M. M. C.

(To be continued.)

DESTINY OF MAN AFTER DEATH (ZOROASTRIANISM).

ACCORDING to the Platonic, the Kabalistic, the Hermetic, and the Hindoo philosophies and doctrines, the destiny of the human soul after death, is guided by the character or tendency she has evolved during her preceding life on earth. This character or tendency is what is known by the well known epithet of Karma, and for a lucid and philosophical exposition of it, the reader is referred to the exhaustive and able annotations to "Light on the Path," by P. Sreenivas Row. It is not held by the said doctrines that, as erroneously propounded by some Western religionists, a human soul is consigned to any good or bad state or region for eternity, for the sake of actions committed within a life time of at the most a hundred years. Such absurd views, revolting to the human mind as well as to the laws of nature, are not entertained by the said

doctrines. They mostly hold that, after death, every human soul passes into a spiritual region, where, for a length of time, many times longer than the time passed upon earth, she enjoys the fruits of her spiritual tendencies, and when these are exhausted, her death in that region takes place. This is equivalent to saying that her material tendencies then assert themselves and draw her down to the material plane. Controlled by the influences of her Karma, she is attracted, by the law of gravitation, as it were, to that conjunction which is likely to prove agreeable to the proclivities of her nature. The soul, generating good Karma, takes birth on higher and higher planes until after a series of rebirths, she arrives at that stage when her material tendency perishes and she generates no Karma, and thus becomes freed from being drawn down to the material body and material plane, and then she is pure spirit, a being of a very transcendent order. The souls that do not generate Karma appropriate for higher planes, must necessarily undergo rebirths on either their preceding material planes or lower ones until they generate such Karma. But some souls degenerate to such a depth that they lose the divine principle in them; in other words, they so utterly neglect their spiritual tendency and become so far immersed in the mire of matter that, after a series of rebirths on lower and lower planes, they lose the power of generating spiritual affinities, the spark of divine life is quenched in them, or rather the divine principles leave them and return to their original source. These souls, which have become devoid of the divine principles and therefore of the faculty of comprehending the true state of things (just as in the case of lunatics while on earth), are generally called evil spirits of the astral plane or region (a region betwixt the spiritual and the material regions). These evil spirits remain there until they are, in the course of time, disintegrated just as a human body or a material thing, subject to physical laws, disintegrates and resolves itself into its component elements. But though devoid of the divine principles, these spirits retain their material vitality for hundreds of years, and during this period they have to undergo considerable suffering just as a human body does, when attacked by a painful disease, destined ultimately to prove fatal. Their very essence being of matter, and being the result of their never-ceasing and never-restrained love of material objects and passions, their craving for material subjects is intense, and it is said to be their principal tendency to be attracted to evil thinkers and evil doers and to impure abodes. Just as good spirits and beings of transcendent orders are said to love and to abide in the pure and god-loving, evil spirits are said to love and abide in the impure and god-hating, and they always tempt man to be evil. Besides this order of the evil spirits of the lower part of the astral plane, there are many others, and a more extensive account of them all is to be found in the "Perfect Way," in Mr. Sinnett's "Esoteric Buddhism," and in the writings of some of the Platonists.

Opinions, more or less similar to those we have above described, underlie almost all the doctrines prevalent in the world. Even

1886.]

amongst barbarians, in places most widely apart, such as the aborigines of Australia and the aborigines of America, similar views have prevailed from time immemorial. The same is true of the populations of the vast countries of India, Japan, China and many others. Surely no one would go to the extent of saying that human kind could be imposed upon to all this extent; why should the philosophers of all countries as well as the most ignorant barbarians instinctively entertain similar views? Says Professor Draper, "That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics but participated in by the intelligent..... If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest age to the present time, as extensive and unimpeachable as is to be found in support of anything whatever."

Philosophers of all capacities, from the highest to the lowest, of all countries and all ages, of characters most pure and unimpeachable, of intellects the brightest imaginable, as well as prophets of all ages and countries, have more or less testified to the above views, and who can doubt their veracity? These were the personages who have solved the mightiest problems; what God is, what the universe is, how it came into existence, and where is its end, what man is, whence he came, and whither he is bound, and what guides his destiny; these mighty problems were solved by them and they intuitively knew the truth of what they said. These are the personages who have, by their influences, guided the moral and spiritual tendencies of all the nations of the world, of the most wise as well as the most ignorant. Their influences have guided the destiny of nations from time immemorial and will so guide for ages to come, despite what the wiseacres may say. Can we doubt the testimony of such personages? Yet, even in this degenerate age, there still exist persons who intuitively know *the Truth*. They know it because they see it with their highly developed intuitive powers, and for an ordinary man, to see it, he must be what they are.

To return to Zoroastrianism. The only book of the Zoroastrians, from which principles of the doctrine can be inferred, is what is called the Zend Avesta. This book is a small volume in itself, and appears to have been subjected to fearful interpolations by the sacerdotal orders. There are a few other books written in the Pehelvie and the Pazand dialects, but they most deplorably betray their author's ignorance of the very spirit of Zoroastrianism. There are two other books named the Desatir and the Dabistan, the doctrines contained in which seem to accord more or less with the views above expressed, but they are said to be the doctrines of some sects of the Zoroastrians, such as Yazdians, Abadians, &c. The wonder of wonders is that there is not the least indication or trace there having ever existed a Zoroastrian philosopher since the editing of the Zend Avesta, which is itself a very disappointing specimen of Zoroastrian literature. The Avesta is too unintelligible, and can be comprehended correctly by those alone who read it in the light of esoteric philosophy. Though Hindoo

philosophies have now been generally admitted by esoteric thinkers to be the source of all other advanced philosophies, the Chaldean school is the channel through which the western philosophies, such as the Platonic, the Hermetic, the Kabalistic, &c., appear to have drawn their knowledge. Read the Chaldean doctrine by Thomas Stanley, read the Zoroastrian Oracles and the commentaries thereupon,* read the works of the Platonists, and you will find the name of Zoroaster constantly recurring in them. Whether this Zoroaster was or was not the original propounder of the Zoroastrian doctrine, we need not discuss, but there are ample proofs to show that the philosophy of the (Persians) Zoroastrians cannot be materially different from the said philosophies. Often we read that Plato and Pythagoras derived their knowledge from the writings of Zoroaster. Under all these circumstances, despite what outsiders may say, we consider ourselves fully justified in interpreting (for our own use at least, and for the use of those who may choose to accept our interpretations) the Zoroastrian doctrine, by the light of the various esoteric philosophies above named. It is from this standpoint that my preceding papers as well as the present one have been written. That Zoroastrian doctrine is mostly clothed in metaphor and enigma, is, to esoteric thinkers, unmistakably plain, yet it will be worth while to quote a similar opinion expressed by Moshan Fani in his Dabistan.

"The substance of the venerable Zardusht's precepts is contained in enigmas and parables, because with the mass of society, fabulous narrations, though revolting to reason, excite stronger impressions. In the next place, if it were proposed to communicate to an ignorant person the idea of the existence of the necessarily existing God, independent of cause, he could not understand the proposition; and if we speak to him concerning the uncompoundedness of intelligences, the immateriality of souls, the excellence of the sphere and stars, he becomes overwhelmed in perplexity and amazement, being utterly unable to comprehend spiritual delights or tortures, or discover the exact truth; whilst the precepts enforced by the figurative expressions of the law come within the understanding of high and low, so that they are profited thereby, and the explanation of the law is attended with a good reputation both in this world and the next. The select few undoubtedly comprehend the nature of certainty, religious abstraction and philosophy, although the vulgar, in general, hold these in abhorrence: it therefore becomes necessary to clothe the maxims of philosophy in the vestments of law, in order that all classes of society may derive their appropriate advantages from that source."

That portion of the writings of the Avesta which can give one some idea of the destiny of man after death is the following fragment from the Avesta:

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! When a pure man dies, where does his soul dwell during this night?

* All these are being reprinted by me.—D. J. M.

1886.]

2. Then answered Ahura-Mazda : near his head it sits itself down, reciting the Gatha Ustavaiti, praying happiness for itself : Happiness be to the man who conduces to the happiness of each. May Ahura-Mazda create, ruling after his wish. On this night the soul sees as much joyfulness as the whole living world possesses.

3. Where does the soul dwell throughout the second night ?

4. Then answered Ahura-Mazda : near its head it sits itself, &c. (as in verse 2.)

5. Where does his soul stay throughout the third night ?

6. Then answered Ahura-Mazda : near its head it sits itself, &c. (as in verse 2). Also in this night this soul sees as much joyfulness as the whole living world (possesses).

7. When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the midday region, from the midday regions, a sweet scented one, more sweet-scented than the other winds.

8. Then it goes forward, the soul of the pure man, receiving the wind in the nose (saying) : Whence blows this wind, the sweetest-scented which I ever have smelt with the nose ?

9. In that wind (?) there comes to meet him his own law in the figure of a maiden, one beautiful, shining, with shining arms ; one powerful, well grown, slender, with large breasts, praise-worthy body ; one noble, with brilliant face, one of fifteen years, as fair in her growth as the fairest creatures.

10. Then to her (the maiden) speaks the soul of the pure man, asking : What maiden art thou whom I have seen here as the fairest of maidens in body ?

11. Then replies to him his own law : I am, O youth, thy good thoughts, words, and works, thy good law, thy own law of thy own body. Which would be in reference to thee (like) in greatness, goodness, and beauty, sweet-smelling, victorious, harmless, as thou appearest to me.

12. Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so in greatness, goodness, and beauty as I appear to thee.

13. If thou hast seen one there practise witchcraft, practise unlawfulness and bribery, fell trees, then thou didst set thyself down whilst thou recitedst the Gathas, offeredst to the good waters and to the fire of Ahura-Mazda, whilst thou didst seek to satisfy the pure man who came near and from far.

14. Thou hast (made) the pleasant yet more pleasant to me, the fair yet fairer, the desirable yet more desirable, that sitting in a high place, sitting in a yet higher place, in these (Paradises) Humata, Hukhta, Hvarst.* Afterwards men praise me, and ask Ahura-Mazda, praised long ago.

15. The soul of the pure man goes the first step and arrives in (the Paradise) Humata ; the soul of the pure man takes the second step and arrives at (the Paradise) Hukhta ; it goes the

* The respective literal meanings of the three terms are purity in thought, purity in word, and purity in deed.

third step and arrives at (the Paradise) Hvarst; the soul of the pure man takes the fourth step and arrives at the Eternal Lights.

16. To it speaks a pure one deceased before, asking it: How art thou, O pure deceased, come away from the fleshly dwellings, from the earthly possessions (?), from the corporeal world, hither to the invisible, from the perishable world hitherto the imperishable, as it happened to thee—to whom (be) Hail!

17. Then speaks Ahura-Mazda: Ask not him whom thou askest, (for) he is come on the fearful, terrible, trembling way, the separation of body and soul.

18. Bring him hither of the food, of the full fatness, that is the food for a youth who thinks, speaks, and does good, who is devoted to the good law after death, that is the food for the woman who especially thinks good, speaks good, does good, the following, obedient, pure, after death.

19. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! when a wicked one dies where does the soul dwell throughout this night?

20. Then answered Ahura-Mazda: There, O pure Zarathustra, near the head it runs about whilst it utters the prayer Ke-mann,* &c. Which land shall I praise, whither shall I go praying, O Ahura-Mazda? In this night the soul sees as much displeasing as the whole living world.

21. Where does this soul then keep itself the second night through?

22. Throughout the second night it runs about near the head, &c. (as in verse 20).

23. Where does this soul keep itself the third night?

24. Throughout the third night it runs, &c. (as in verse 20).

25. When the lapse of the third night approaches towards light, O pure Zarathustra, then goes the soul of the wicked man to the impure place, recollecting itself continually by the stench. To it comes a wind blowing from the region, an evil smelling one, more evil smelling than other winds.

When the soul of the wicked man receives this wind into the nose, it goes (saying) whence comes this wind which I smell with the nose as the most evil-smelling wind?

33.† The fourth step takes the soul of the wicked man and arrives at the darkneses without beginning.

34. To it speaks a formerly deceased wicked one, asking it: How, O deceased wicked one, art thou come away from the Drukhs from the fleshly abode, from the earthly possessions, from the corporeal world to the spiritual, from the perishable to the imperishable, how long—woe to thee!—was it?

* Yasna 45.

† The M.S.S. omit verses, 27—32 which must, however, of course, have contained a description exactly the converse of verses 9—15. In the Minokhired the verses corresponding to this passage say that the soul of the wicked meets the ugliest and most hateful maiden that can be conceived, and on asking her who she is he is told that she is his own wicked deeds, &c.

1886.]

35. Then speaks Aura-mainyu : Ask it nothing, it whom thou askest, which has wandered on the fearful, terrible, trembling way, the separation of body and soul.

36. Bring hither food, poison and mixed with poison, for that is the food for a youth who thinks, speaks, and does evil, belongs to the wicked law, after his death. This is the food for a harlot who most thinks, speaks and does evil, is indocile and disobedient, the wicked after her death.

In the above fragment, much is allegorical and metaphorical, but the fact is plain as daylight that, like many other ancient philosophies and doctrines, Zoroastrianism declares that the destiny of man after death, is guided solely by the karma he has generated during his existence in the material world. To a superficial reader, the fragment might seem to imply that the actions of a single life-time would carry one, according to his deserts, to either of the two extreme ends, the Eternal Lights or the Eternal Darkness. That the actions of a single life-time would consign one either to eternal bliss or to eternal condemnation, is an absurdity, not entertained by the above named doctrines, nor by the laws of nature, and no one would suppose that Zoroastrianism could have ever entertained it. What the fragment indicates, is the *ultimate destiny* of any one soul, that is, a soul *ultimately* attains to the Eternal Lights, or, to the reverse of it, the Eternal Darkness. In the former case, the soul, as we have explained already, becomes a transcendent being, and unites herself with the Deity; while, in the latter case, becomes a spirit of the astral plane, condemned to disintegrate ultimately.

Probably the following views described by Moshan Fani in his Dabistan, as held by some sects of the Parsees, called the Yazdians, the Abadians, &c., will be a fit complement to this article :

"They also say, when this immortal spirit attains to eminence in praiseworthy knowledge and belief, that is, pure faith and good works, that on leaving this lower body, it succeeds in uniting itself to the sublime uncompounded spirits: but should it not attain to this high emancipation—bestowing degree, it is united to that sphere, in relation to which its acts were upright. If the habitual language were praiseworthy and the works performed meritorious, but it should not have attained to the rank of union with a sphere, it being then divested of corporeal elements, remains in the lower world with the similitude of a bodily form, and in consequence of its praiseworthy qualities, it enjoys in appearance the view of the nymphs, palaces, and bright rose bowers of paradise, and becomes a terrestrial Angel. But if its words have been reprehensible, and also accompanied with evil deeds, on deserting this material body, it obtains not another similarly constituted, and is unable to reach the region of Light. Being thus separated from the primitive source, it remains in the abode of elements, in the Hell of concupiscence and passion and the flames of remorse: ultimately it becomes the prey of malady, but does not obtain a higher mansion: the soul of such a description finally becomes an

Ahriman, or evil Demon. If in a spirit destitute of praiseworthy conversation, the good actions preponderate, but in consequence of the attachment of the heart to matter, or through ignorance, such a spirit attains not to the dignity of liberation, it removes from one body to another, until by the efficacy of good words and deeds, it is finally emancipated from body and gains a high rank. Sarabi thus says :

"The truly free, as soon as possible, disengages himself from body :

"If he cannot extricate himself from skin, let him resign his doublet.

"But if the spirit be prone to error, it descends successively from the human frame to the animal body : such are the doctrines of their distinguished men. Some, however, of this sect, in whose language all is metaphorical and figurative, assert, that sometimes the spirit, through excessive wickedness, becomes by insensible degrees connected with plants and vegetables ; and frequently by progressive gradations, becomes joined to mineral or metallic substances. According to this class of believer, there is an uncompounded soul in each of the three kingdoms of nature : and they acknowledge that every thing possesses a ray of existence from *Shid Shidan* or 'Effulgence of Light.' One of the eminent men, agreeably to this view, has said,

"The soul is the marrow of certainty, the body its envelope :

"In the robes of spirit contemplate the form of a friend (the Creator.)

"Whatever object bears the impress of existenco,

"Regard it as the reflection of light or his very self."

DUNJIBHOY JAMSETJEE MEDHORA.

THE RULES OF PRACTICE FOR THE STUDENTS OF RAJ YOG ;

OR

SARTHANTHIKAVIDHI SLOKAMS.

PART IV.

18. IF one knows that one became the other, then that one is the man.

[To *know* is to realize, to feel, to regard. The true and worthy man is he who looks upon and loves his neighbour as himself. The Christian Decalogue and the Aryan Ethics teach the same principle. "Love thy neighbour as thyself," &c. "आत्मवत्सर्वभूतानि," This short saying conveys much meaning. Neighbourhood exists between two men, two houses, two towns, two countries, two continents, and two worlds. A selfish miser first loves himself ; for his self's sake he may love his family members. This love first beginning at home may extend to the neighbour. When the first neighbour is identified in love with self, the love may extend to the second next neighbour, and so on. The psychological fact is that "Emotions spread themselves over the collaterals." Thus

1886.]

the selfish man may grow so philanthropic as to love all in the town he lives in. This love in a good man in course of time spreads to the whole country, continent, and world. He becomes a true philanthropist at last. This one touch of Love makes the whole world kin. This is the spirit of *Universal Brotherhood*. And he who realizes and practises this principle of *Universal Brotherhood* deserves to be called by the name of *man*. His life is so gentle, and "the elements so mixed in him, that Nature might stand up, and say to all the world 'This was (rather is) a man!'" *Julius Cæsar*. Act V, Sec. 5.]

19. Desiring what, and for what end, should the body be tortured?

[Since all the effects of such tortures—for instance, the Hata-yogic tortures, postures, and disciplines—are terrestrial, transient and ephemeral, and since the *one, permanent, and eternal* and *incomparable* bliss is that of *Nirvana* or *Moksha* or *Mukthi*, tortures are abortive. To attain the bliss of *Mukthi* no tortures are necessary, but knowledge or *Gnyanam* or the perception of the one Truth is the *sine qua non*.

This is what Sri Sankara Charya inculcates in the following verse :

ज्ञानविहोनस्सर्वमतेन मूर्त्तिनभजतिजन्मशतेन

"In no way will he who has no (divine) knowledge ever attain *Mukthi* even by *several* or *hundreds* of births." This is the Raja Yogi's guide.]

20. An intelligent Brahmin knowing *Athma* contemplates Him.

[Sri Sankara Charya's disciple Anandagiri says :—

योगरतविभोगरतो वासंगरतोवासंगविहोनः ॥

यस्यब्रह्मणिरमतिचित्तं नंदतिनंदतिनंदव्येव ॥—॥

which means "When one is either practising *Yoga* or enjoying happiness, or rejoicing in company or living in solitude, one,—whose mind is rooted and revelling in *Brahma*,—that one alone is truly rejoicing, rejoicing, and rejoicing." Sri Krishna, in *Bhagavad Gita* in verse 22, Chap. IX "beginning with "अनन्याश्चिन्तयन्तोनां," &c., teaches that, him I shall take care of whoever and anon contemplates nothing else than myself—*Paramathma*."]

21. What is the good of talk or much talk? Is it not simply causing pain to the mouth, jaws, and vocal organs? (Therefore giving up much and useless talk, practise silence and calmly and contemplatively climb to *Paramathma*.)

22—23. What propels us to desire *Mukthi* for the unfettered and intact mind, that alone also propels those of us that desire *moksham* to ever secure our minds free from external bonds and intact from external objects.

24. Mind is itself *Sansara*, itself (the world); therefore one should study mind with all efforts.

[Mind is a mighty subject than which there is nothing both *more* and *less* familiar either to a savage or a savant. The subject of Psychology tantalizes a school-boy and rebuffs a scholar. The subject has been, or is, never completely studied and learned. The psychical forces are buried deeper down in the mental mines than the golden ore in the bowels of the earth. The deeper he digs, the more he finds. To enumerate the effects of psychical forces, let me merely mention the eight familiar Sanskrit names:— (1) *Anima*, (2) *Mahima*, (3) *Garima*, (4) *Laghima*, (5) *Prapthi*, (6) *Prakamyā*, (7) *Isathwa*, and (8) *Vasithwa*—this group known as *Ashta-siddhies*. The *Second Creation* by Viswamithra (mentioned in the Puranas) is the result of these eight siddhies. Unveil the covers of impurity and uncleanness—in brief, destroy the six enemies of man, viz., Lustful love, Anger, Miserliness, Irrationality, Pride or Vanity, and Jealousy or Hatred—these are the chief mental impurities—and the mental mirror will be all the brighter. The face of man in it looks more divine, while water and washing may cleanse the physical impurities, no amount of words or water and washing can cleanse the *mental* impurities,—but *work*, *good work* alone, with a *good desire*. That good desire in the true sense is the one based on *unselfish* motive. Mind is the originator of all *karma* whose sweet nectar or bitter poison we drink throughout our lives according to our unselfish or selfish aims. The readers of the chapters on “Devachan” and “Kama Loka” in the “Esoteric Buddhism” of Mr. A. P. Sinnett, need no more to be told of the wonderful power of mind, both for good and for evil, in the septenary constitution of man, than to be asked to note how vast and wonderful are the effects that await the results of the formidable strife between the higher and lower principles in man, and how a man is saved or lost for a *Manvantara* according to the success or failure in the strife. Sri Bhagavad Gita, the introductory portion of which treatise is so ably commented upon by Mr. T. Subba Rao in the February *Theosophist*, is from the beginning to the end one beautifully continuous picture of the struggle between the good and the bad, higher and lower principles. The mind’s attachment and affinity to the former or the latter set of principles make a man happy or miserable. The purity of the fountain-head of mind is therefore insisted upon. Thus, though lowest in order, yet highest in importance, becomes the third object of the Theosophical Society—“to investigate and study the latent psychical powers in man.” This object being very difficult is prescribed to be followed by but a few competent members.

To examine mind and to know where its mighty forces for good and bad are stored up, and then to expel the bad forces from the store room—to do all this no amount of effort will ever suffice.]

25. Identifying everything which you perceive by your five senses with the one Life—Brahma—think of all things as Brahma Himself.

26. So long as the *Maya* screens the true nature of things—in short, so long as the fairy Truth is in the *Avidyaic* (=of Ignorance) *purda*—so long we have to assume the existence of the permanent

1886.]

basic Truth, Brahma, in the heart of the transient, apparent and nominal realities.

27. Rather than suffering from the thought of self as the physical body, think of self as Brahma himself.

[While the former kind of thought is a source of all woes and sorrows, the latter kind of thought is a fountain of joy and happiness. The "I" of the physical body which is the means of suffering good and bad influences of the surrounding externals, suffers. This "I" is *Jivathma*. That "I" which gives life to *Jivathma*, and which merely witnesses actions and things, remaining always unaffected, and which overshadows the physical "I", is the *Paramathma*—who has no mind, therefore no sorrow, no disease, no desires, &c. (*Vide Sri Sankaracharya's Athma Bodh, Eng. Tran.* by the writer, verses 32—34.) Since everything (including himself) is Brahma; there is nobody to offend one but oneself. Nobody is offended much with the wrong done by himself to himself. Again, he—who is also Brahma—cannot and therefore does not feel pain or agony, for Brahma is free from all feelings. Therefore it is inconsistent for one to feel or suffer after he has realized the fact that he as well as every thing else is Brahma; and his absence of suffering is self-happiness.]

28. The disc of Brahmic thought in the mind or heart cuts asunder the strong knot of mind and lower principles. When this Gordian knot is cut the selfishness dies, and with it die also, hatred, anger, &c., which can only be measured from the standpoint of self or selfishness. Every thing being Brahma, there neither is, nor appears to be, any distinction of self and not-self. Then one sees *everything as himself or as Athma*. आत्मवत्सर्वभूतानि

[This passage also inculcates the lesson of Universal Brotherhood. The *mayic* differences cease and knowledge begets unity or oneness.]

30. Know that the existence of finite objects of desire is only very changing and transient.

[As good and bad are blended together, so also are happiness and misery. Joy in extreme is sorrow, and *vice versa*.*]

31. Reject the multitudinous sastras, and adore and pursue the Truth in everything.

[Sastras are too voluminous for the study of a lifetime. One century, nay, several centuries are not enough to study the Vedas. Therefore reading alone without practising is both foolish and futile. Much reading will insure *fame*, while good work and patient persevering practice will insure *merit*. Fame and name shed their dim light on a man's career only on this earth. They are purely earthly, whereas merit enlightens a man's course both above and below. Merit springing from below spirally soars to the sublime spheres. It makes a man *deserve to desire*.]

* "The violence of either grief or joy
Their own enactures with themselves destroy,
Where joy most revels, grief doth most lament;
Grief joys, joy grieves, on slender accident." Shak: *Hamlet*. Act III. Sec. II.

32. He who has a wife wishes to enjoy her ; and he who has no wife wishes no such enjoyment.

[This is a general truth. Possession—at least for the time being even—is necessary for enjoyment. There is no enjoyment with the *nothing*. This ideal or false enjoyment exists only in dreams and in the Utopian regions of Fancy and Imagination. As for the time being the dreamy enjoyments seem to be real ones—while they (as all of us know) *are not*,—so also do these earthly ephemeral and false enjoyments appear, while in fact they are but as moonshine.

Thus the true object of enjoyment is that which is true and eternal. But man's ignorance persuades him to believe the unreal to be real and makes him enjoy that unreality as a reality. And he who has no ignorance—*i. e.*, wife—cannot find any enjoyable thing under the sun ; and therefore he does not, nay, cannot, wish to enjoy anything that is unreal. Moreover possession creates association ; association, action ; and action, effects. Association is bad. Its absence is good. निसांगत्वेनिर्माह्वं says Sankaracharya. Also compare what Sri Krishna says on this point to Arjuna in *Sankhya yōga* Bhagavad Gita—Ch. II, verses 62-3. Therefore we have to eradicate bad association which leads to bad action and hence to bad effects. Much more therefore is it necessary to destroy or lose *possession*.]

33. He who gives up women gives up the world ; and he who gives up the world, becomes happy.

[The evils resulting from the possession and enjoyment of women by men are sufficiently told in several works of Sankaracharya and other authoritative books. It is through her the children, family, house, lands, professions, cares and anxieties, the *meum* and *tuum* of this world,—all become prominent. It is with her a man becomes a *Grihastha* (a householder) and a *sansari*, a family man. The more one loves her the more she fetters him, and the longer becomes the term of his confinement, harder the stripe for liberation, and more uncertain the success. The man is thus stifled in his own web. With much disgust and abhorrence, with a great and firm resolution and reasoning, and with a truly philosophical spirit she and her company must be abandoned by the earnest student and seeker of Truth—Athma.]

B. P. NARASIMMAH.

(To be continued.)

CONDUCT.

CONDUCT, it has been said by one of the ablest of living English writers, makes up at least three-fourths of life. Hence it is supremely important that we should find some criterion by which our conduct may be ordered to the best advantage. Though in different parts of the globe there are considerable differences of opinion in the estimation of the heinousness of similar crimes, we find on the whole a universal prevalence of similar ideas of right and wrong. The difference is not so much

1886.]

in the ideas themselves or in their nature as in the reasons on which those ideas are founded. A large portion of mankind consider that they are bound to act in certain ways, because they would otherwise displease their deity and in that case would be visited with punishment. Others uphold a system of morality and abide by it on the ground that all are bound to act in such a manner as to promote the greatest good of the greatest number. There is, however, a third way of arriving at the foundation of a sound system of morality which seems to possess the further recommendation that it is contained in the very nature of things. For if we admit the action of one life governed by one law, working throughout the universe, then what we call right must be simply action in accordance with that law, and what we call wrong must be action in opposition to it.

The main characteristic of the universal law is that under its operation all things tend to reach out towards a higher development, as does also the universe itself. Hence action in accordance with that law will be action that will serve to promote our higher development, and not such as will tend to hinder it by the indulgence of the lower or animal nature.

Again, by treating others with brotherly kindness, we shall help on their development also, and it is our plain duty to do this if we are to follow the dictates of the universal law, for if we act in a different manner, if by considering our own interests alone and endeavouring to promote them at the expense of others, by selfish action, then we act against the law which makes for the development of the whole as well as of every part, and we shall infallibly be crushed by the forces of nature. Once admit the real intrinsic unity of the universe, and what has just been said must follow as a natural corollary.

Thought governs action and to arrive at right conduct, right thought must be cultivated. The mind must be restrained and its workings must be made to proceed in the most spiritual direction that we are capable of conceiving. We must act not from intellectual impulse merely, but in accordance with our highest intellectual conceptions of the truth. It is here that an acquaintance with the esoteric doctrine or wisdom-religion is seen to have a definite practical value. Its great practical recommendation is that it furnishes us with a comprehensive theory of life as a whole and so gives us a rational ground on which to order our conduct. Moreover it gives a unity to the whole course of our life, so that we are able to live for a definite end and to make progress that is real and lasting.

The two main passions by which man is governed are those of love and hatred. The former makes for unity, the latter for separation and destruction.

The doctrine of reincarnation follows the acceptance of the doctrine of human perfectibility, for if this perfectibility is a fact, and it is also a fact that it has to be worked out by evolutionary development, then we can conceive no other way in which this result can be brought about. Higher development in some state of existence other than that of our present earth life, cannot produce the same effects, and if we know that a portion at least of

our development must inevitably be worked out on earth, then, unless we admit that there is such a thing as partial development only, the whole remaining portion must in like manner be worked out on earth. Unless this be so, one of two things must happen. Either this life must be final, in which case our best course would be surely to please ourselves only at whatever cost, or else in the higher spheres, if their existence be admitted, there will be nothing but confusion.

There are some who consider that human immortality is confined to the succession of life on earth and that we shall live again in our descendants and thus only. If death immediately followed the production of offspring, there would be some show of reason in this hypothesis, for it might be argued that the parents dying, left their essential selves in their children, endowing them by the law of heredity, with the result of their experience and so on. But as a matter of fact this is not what actually does happen. For the most part men and women live some years after they have given birth to children. Hence the question arises, what becomes of the experience gained by a man after his paternity, are we to suppose that it all perishes with the physical body? Has all the energy generated by unfulfilled aspirations, and that was latent in faculties that never had a chance of full fruition, no further existence? Unless we accept the hypothesis of reincarnation there does not seem to be any satisfactory answer to this question.

The accumulation of experience, the formation of the real man, goes on until the day of his death or at least as long as his faculties remain unimpaired. If it is true that any further development is to take place, that development must start from the stage attained during the whole life and not merely from a point reached some years before death.

Again if this development is to take place it is evident that the starting point must be as it were a quintessence of the whole life of the man, further progress can only be possible as an addition to what has been *completely* accomplished, hence it is that a state of rest becomes in the majority of cases a necessary part of human development, in order to get rid of the energy set up by unfulfilled desire and the like.

MAURICE FREDAL.

ESOTERICISM IN HARDWAR.

OF the seven places of pilgrimage mentioned in the article on "Places of Pilgrimage in India" (*Theosophist*, Oct. 1885) Máyá is the third. The general reader will perhaps find some difficulty in identifying the place under the modern designation of Haridvára or Haradvara. But the archæological researches made at the instance of the Indian Government leave no doubt on the subject. Dr. Hunter in his *Imperial Gazetteer* (Vol. IV, p. 2) says:—"Hionen Thsang, 7th Century A. D., speaks of Mo-yu-lo identified with Máyura, remains of which still exist at Máyápura, a little to the south of the modern town... Abul Fazl, in the time of Akbar, speaks of Máyá, vulgarly Haridwara on the

1886.]

Ganges. In the next reign Tom Coryat who visited the place describes it as Haridwara." This renders the identification complete and marks the time, the 16th Century, when the old name was abandoned in behalf of the present designation.

The principal statue at Hardwar is Mâyá Devi, and is thus described by General Cunningham:—"It is a three-headed and four-armed female in the act of killing a prostrate figure. In one of the hands I recognized a *chakra*, or discus; in the other there was an object like a human head, and in the third hand a *trisula* (trident). This is certainly not the figure of Mâyá Devi the mother of Buddha, nor is it exactly that of any goddess with which I am acquainted. It corresponds best with the figures of Durga; but if the name assigned to it is correct, the figure must be that of the Puranika Mâyá Devi, who, according to the Bhágavata, was the energy of the supreme, and by her, whose name is Mâyá, the Lord made the universe."—*Archæological Survey*, Vol. II, p. 233.

Dr. Hunter dissenting from General Cunningham proceeds:—"But the action of the figure is most decidedly opposed to this identification; and I am therefore inclined to assign the statue to Durga, the consort of Siva, to whom Vishnu gave his discus and Siva his trident. This attribution is the more probable, as there is close beside it a squatted male figure with eight arms, which can only be Siva; and on the outside of the temple there is a Lingam and a statue of the bull Nandi."—*Imp. Gaz.* Vol. IV, p. 2.

It is necessary only to say that both these writers are correct in their identification, for Durga and Mâyá are one and the same. In the Brahma Vaivarta Purana it is stated that Durga is the primeval energy of Narayana (Vishnu) and the efficient cause of emanation, conservation and destruction. "By her I (Vishnu) emanate, through her exist Brahma and the gods, through her the universe remains victorious (*i. e.* undestroyed), by her emanation exists, without whom the manifested universe is not.... This is the liberating energy of the emancipated and the Mâyá of those who are in the bondage of changing conditioned existence." The difficulty of the writers cited above is entirely due to their failure to apprehend the nature of Mâyá. The generally prevalent conception of Durga is connected with that aspect of her in which she is the tutelary goddess of Bengal, and the gladdener of every Bengali heart like the autumnal moonlight with which she appears to bring restful leisure and festive rejoicing. The ten-handed goddess on her lion, conquering the buffalo-born *asura* and having Siva on the top of her image, embodies an awful mystery. Durga here represents spiritual wisdom, the pure Mâyá or Vidyá, the totality of the energy in man and nature, or more correctly in man. For there is no energy in nature which is not in man, while there are energies in man with which nature has no connection except through him. Man can attain to *mukti* which nature cannot. Durga is the dynamic energy as well as the eternally static energy. She is the liberating energy of the emancipated as well as the dynamic energy of those in bondage. As the first she is called the *Sva-*

tantra or *Turiya Sakti*, an aspect of Siva the Pratyagátmá and one with him, as in the other she is the *Kriyá Sákti* or Rudrāni. The gods and goddesses by her side are the energies of perception and volition. Lakshmi, who is to her right, is *Ichha Sákti* or power of volition in its feminine aspect, while *Saraswati* is the similar aspect of *Gnáná Sákti* or power of perception. The male aspects of these energies are represented by Karti Keya and Ganesha respectively. It is not within the scope of the present paper to enter into details, but any Sanskrit scholar can do so for himself, following the line of inquiry here indicated. Siva on the top is the Pratyagatma or Turiya consciousness, which is the same as Paramatma. The ten arms of the goddess are the ten Mahavidyas or rays of spiritual wisdom spoken of in the Tantras, the same as the ten forms or murtis of Krishna mentioned in the Gopala Tapani Upanishad, Pt. II. The eleventh is Turiya whom none can worship. For it is the union of the worshipper and the worshipped. The Asura is the whole power of illusion born of buffalo, the vehicle of Yama the Law, and thus the symbol of the evolutionary energy, *avidyá*, which perpetuates bondage. The lion is the same as Brahma Vidya. The Sanskrit word for a lion is *simha*. As Sri Sankaracharya explains in his commentaries on the Nrisimhapani Upanishad, *sim* means bondage and *ha* the destroyer. Although the present paper is meant to be suggestive and by no means exhaustive, there is a deep lesson taught by our tutelary goddess which cannot be overlooked. After fighting for ages with the *asura*, the goddess was told by him that any boon she might ask him would be granted. She consented to do so on condition that he should accept a boon from her. As a result the goddess placed her left foot on his shoulder and he became her vehicle; and she ordained that whoever worshipped her as she then was would attain liberation. Plainly stated it means there is no wisdom but the right perception of illusion, and when that is developed both disappear, and Nirvana is—what it is. It is like the multiplication of a fraction by its reciprocal which leaves unity. Vidya and Avidya are but the positive and negative aspects of the Brahma Vidya or *Máya* in its highest aspect of *Maya*, which from a different point of view is the same as *átmá*. The character of the Asura's aspect is shown by the negative foot being placed upon him.

The *Maya* that is seen at Hardwar is the *Maya* as operating in the third of the seven lotuses in man—the *swadhisthawa padma*, corresponding to the *svarloka* of our Brahmanda, and to the element of fire or astral light. It represents the state of a yogi who has realized his true personality, the *jiva* that goes from birth to birth; outside the temple is Siva which dwells in the region of the heart, the next higher *Padma*. He is the same as the Purusha of the Katha Upanishad,—he who sleeps in the “hollow of the heart,” as Mr. Edwin Arnold renders it—the individualized consciousness of the plane of *sushrupti*. To this point we shall presently revert. *Maya* being thus the Vaishnavi *Maya* has three heads, representing the three *gunas* or qualities, *satva*, *rajas* and *tamas*, by the conjoint operation of which the *jiva* exists. Her

1886.]

four hands symbolize the four aspects of *ahankāra* or egotism, according as the influence of one of three *gunas* predominate. The hand holding the discus, which stands for the *manas*, is *vaikrita* or *ahankāra* under dominated by *satva gunam*; that holding the human skull is *shutādi* or *ahankāra* under the overpowering influence of *tamas*, producing the five subtle elements, the third hand, the content of which General Cunningham omits to tell us, is *tajasa* or *ahankāra*, mainly affected by *rajas*, and producing the ten faculties—five of sensation and five of action. We should expect this hand to hold some weapon of offence or the noose (*pasa*), as *rajas* is mainly instrumental in perpetuating bondage as well as the destroyer of the prostrate figure which represents the gross elements. The hand holding the *trisula* is *ahankāra* in the state of the equipoise of the three qualities on the psychic or astral plane. The Siva outside is the man who, in his absolute state, not condition, is the rider on the bull, which is the *Pranava* and therefore the four states of consciousness. As the man Siva has eight hands or forms, *viz.*, the five elements, *manas* presided over by the moon, *ahankāra*, the actor or sacrificer, and *buddhi* which is the emblem of the sun. These constitute the eightfold nature mentioned in the *Bhagavad-gita*, p. VI st. 4. The ninth is the *mula prakriti*. Remembering this the *Srichakra* becomes intelligible.

The energy of *Maya* as represented at Hardwar is the third *chakra* seated in the umbilical region. This is the centre from which all the lower energies in man proceed and thus the world is kept in its present condition. Hence this is the spot from which the *marta* (worldly) Ganges flows. But we shall reserve the subject of the sacred Ganges for a future paper. It will suffice for the present to draw attention to a group of five places which form a kind of appendage to Hardwar. These are the *Pancha Kedaras*. The word *Kedara* means a field and the five *Kedaras* are the five sheaths of Vedānta Philosophy, the five *lingams* in Benares. Beyond the five sheaths is the true individuality, the Siva, who is indicated by the five *lingams* or characteristics. This is the real significance of *lingam*. It also symbolizes *Priapus*, for that is the characteristic of manhood.

MOHINI M. CHATTERJI.

INITIATION.

AS every one knows, in all the great religions of old time, there were certain grades among the devotees, and the successive steps by which these grades were attained were marked off by initiation into the mysteries.

Such initiations still exist among the votaries of the Wisdom-Religion and, being by their very nature involved in the most profound mystery, much curiosity has been awakened as to the their precise character. There are many who seem to look upon initiation as a purely mechanical process which depends solely upon the will of the initiator, and some seem inclined to blame the stewards of the mysteries for not publishing whatever knowledge

they may possess as widely as possible, so that it may be within the reach of any individual of an enquiring turn of mind.

The really important part of initiation is however the fitness of the candidate himself. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, so, in like manner, if esoteric knowledge is imparted too far in advance of the progress already made, the mental balance of the candidate will be upset and madness is liable to supervene.

Hence the attitude we should adopt is not so much one of an intense desire for initiation—often but a form of ambition, the wish to be wiser than our fellows—as an intense determination to do everything in our power to fit ourselves for reception as initiates.

If it is true that “the whole universe is an aggregate of states of consciousness,” it would seem to follow that the real difference between one who is an initiate and one who is not lies in the fact that the former looks at all things from a totally different standpoint to the majority of men. It is not that he has acquired certain items of knowledge that others do not possess, such as the way to manipulate the hidden forces of nature, but that he is on a higher plane of consciousness altogether. If such a higher plane has been attained, it will follow that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognised by others. He will be as it were in the possession of higher and superior information and so will be able to form juster conclusions and this fact alone will give him enormous power.

The action of the entire universe is but a detailed manifestation and example of the action of mind on matter, governed at the highest point by the action of the universal mind. Between the finite human mind of the ordinary uninitiated individual and this universal mind lie an infinite number of gradually ascending degrees, and the higher the plane of consciousness the nearer is the approach to the universal mind which is, as it were, the mainspring of the whole. Although there are no hard and fast lines in nature yet these various grades may be marked off into great main divisions; and it is the successive attainment of these, one after the other that is represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed, as it were, a fresh impulse to enable us to go on higher and this it is that is supplied at the time of initiation.

ALPHA.

THE ALLEGED PHOTOGRAPH OF A MASTER.

A copy of a photograph now selling at Mussoorie as a portrait of the Mahatma “K. H.” having been shown me, I hereby declare that it is not a likeness of that personage, but of, apparently, a Sikkim or Bhootan lama of the Dug-pa sect.

H. S. OLCOTT.

1886.]

Reviews.

A ROMANCE OF DUALITY.*

If our modern authorities had sounded the depths of human nature and calculated the orbital paths of human passions, one might compile a moral calendar in which the varying phases of national literature would be predicted. But all they can tell us at present is that the predominant spirit of an age mirrors itself faithfully in every department of its mental activity; and that the future historian of our present epoch will find in contemporaneous fiction a perfect clue to the successive motives of our actions, as one or the other has alternately prevailed. Just now the nodal point of our Anglo-Saxon social orbit is attracting towards us a meteoric shower of "psychological novels," as that of the French is a deluge of physiological ones. We demand startling tales of mysticism; our neighbours realistic ones of lust. We watch for the flitting ghost, they for the flitting lover. Our thirst for mystical stories seems to increase with what it is fed upon, and even the soberest magazines are forced to yield their precious space to tales and essays upon the popular theme which are enough to make their several founders turn in their graves. Ours is not a mere gross appetite for ghostly horrors like that of our grandparents, which supped upon the "Mysteries of Udolpho," the "Castle of Otranto," and improbable romances of that highly-spiced class. Nor should we bear patiently with a Mistress Anne Radcliffe, or a Mr. Thomas Moore coolly explaining away at the end of their blood-stirring tales, all their phantoms and mysteries in the most absurd way by prosaic theories of imposture or accident. We require our mystical romancers to teach something; we want our authors to weave whatever they can of the observed facts of modern spiritualism, clairvoyance, mesmerism, thought-transference, and Asiatic occultism into the thread of their narratives, and to make their stories square with the laws of occult science. The novels that have done this have proved the greatest successes, and some—like the "Strange Story" and "Zanoni"—enjoy a perennial popularity. The book under present notice will not pass muster under such tests. Its *motif* is highly sensational, but it is too untrue. It is suggested that the author caught the plot in a dream; if that were so, and he had made that the starting-point of research into occult science, he might have produced a master-piece that would have perpetuated his name among the great writers of this class. Unfortunately he did not, and hence "Dr. Jekyll and Mr. Hyde" will barely escape classification with those hair-lifting, cheap books called by the vulgar, "shilling shockers." The story runs thus: A London physician, born rich, clever, of rather animal tastes, yet so fond of the respect of the wise and good as to make him conceal his pleasures, is the hero. For respectability's sake he becomes a double-dealer, like many another man; yet no hypocrite, for both sides of him were in dead earnest. "I was," says he, "no more myself when I laid aside restraint and plunged in shame, than when I laboured in the eye of day, at the furtherance of knowledge or the relief of sorrow and suffering. And it chanced that the direction of my scientific studies, which led wholly towards the mystic and the transcendental, reacted and shed a strong light on this consciousness of the perennial war among my members." Gradually, yet surely, he drew near "to that

* "Strange case of Dr. Jekyll and Mr. Hyde." By R. L. Stevenson. London 1886. Price one shilling.

truth that man is not truly one but truly two." He says two, because the state of his own knowledge did not pass beyond that point. Others would follow and outstrip him on the same lines: he even hazards "the guess that man will be ultimately known for a mere polity of multifarious, incongruous and independent denizens." This idea the author seems to have caught from the now famous treatise on *The Elixir of Life*, that first appeared in this magazine. It became to his hero "a beloved day dream" to dwell on the thought of the separation of these elements. If each "could but be housed in separate identities, life would be relieved of all that was unbearable; the unjust might go on his way delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to the disgrace and penitence by the hands of the extraneous evil. It was the curse of mankind that these incongruous fagots were thus bound together—that in the agonised womb of consciousness, these polar twins should be continuously struggling. How then, were they dissociated."

The author here falls into the fatal error of ignoring that the aim and strife of the true occultist is to "kill out desire," to awaken in himself that overmastering love and attraction for what is high and pure which, when fully developed, extirpates the thirst for what is base and ignoble, and lifts the individual to the plane of the higher consciousness. So, instead of making his hero evolve the diviner self, he sets him to creating a monster of evil out of the lower propensities. Such a social scourge deserved only instant annihilation. Brooding and experimenting over his laboratory table, he comes to "perceive more deeply than it has ever yet been stated, the trembling immateriality, the mist-like transience of this seemingly so solid body in which we walk attired...I not only recognized my natural body for the mere aura and effulgence [shadow, would be the better word] of certain of the powers that made up my spirit, but managed to compound a drug by which those powers should be dethroned from their supremacy, and a second form and countenance substituted, none the less natural to me because they were the expression, and bore the stamp, of lower elements in my soul."

He had not attained the "projection of the double," but the transformation of the better self A into the evil self B, with a physical body to match the inner character, as his normal outer self had previously matched his composite inner self. The results were terrible even to read about: this artificial second being, a thing of unmixed evil, acted like a demon of lust, hate and malignity. It rejoiced with a savage joy in the commission of crime for its own sake, and beat to death without provocation an unoffending passer-by and stamped and danced upon the body of a little girl whom he had knocked down in the street. The respectable physician, the man of high social position, who was surrounded with friends and all the appliances of comfort and tranquillity, had but to swallow a certain decoction and, presto! in a moment he had become changed into another personality, as different as possible as to size, complexion, expression of face, gait, tone of voice, and moral characteristics! Thus transfigured he—always keeping the old self-consciousness, yet with a modification adapted to the new personality—would sally into the streets and plunge to his heart's content into every imaginable excess. But a catastrophe the experimentalist might have but did not foresee, took place; by degrees this evil entity grew so strong as to overmaster

1886.]

the weakened better half of the man : *it became now more difficult to remain the natural than the unnatural being.* Often he would have to take double and even treble doses of his decoction, to recover his natural shape and often, to his terror, he would find upon awakening in the morning that during sleep the good "Doctor Jekyll" had automatically become the fiendish "Mr. Hyde." This was so great a peril—a price having been put upon the head of Hyde by the authorities for one of his murders—that the wretched man was compelled to shut himself up in his laboratory and deny himself to all visitors, even to his own servants who, of course, were ignorant of what was going on. At last, when the final drop of his decoction had been drunk and no more was procurable, and he had been existing for some days as the hunted murderer Hyde, with no hope of being able to retransform himself into the immaculate Dr. Jekyll, he took poison and so ended his fearful life.

This is a highly dramatic story, and the author evinces that strong mystical bias which he had shown in his previous noted works of fiction. But in homage to his genius, we are compelled to say that it is inferior to its predecessors in plot and detail of construction; while as a study of occult science it leaves much to be desired. The occultist will not deny the possibility of transforming the physical body (*Sthula Sarira*) by the solvent and recreative power of the Will. This is done, as alleged, by the highest Yogis when they wish to continue their psychic development in the same incarnation. After the body has reached the utmost limit of its usefulness as a "house" to dwell in it must be repaired and re-vitalised; to effect which the Yogi throws himself into the state of *Samadhi*, and thus remains for a number of months. We are also taught in the "Elixir of Life" the psycho-physiological rationale of this process. But this is a natural one, quite the opposite of that imagined by Mr. Stevenson as occurring in the case of his Jekyll-Hyde, which is simply unthinkable save upon the hypothesis of miracle—something outside the occultist's consciousness. The latter would be quite ready to admit that such an *apparent* transformation could be made, a person appearing at one instant to be one thing and the next a totally different one. Nay, some of us have seen the still more startling effect of the instantaneous disappearance of a living person from before our eyes. But these are phenomena of *Maya*, (mesmeric illusion), the visual organs of the observer being momentarily deprived of the faculty of correct perception by the focalised will-power of an adept mesmeric operator. The physical body, solid though it seems, is truly a thing of "trembling [vibrating] immateriality, of mist-like transience" as Mr. Stevenson puts it; yet nothing short of a miracle-working power—if such an unscientific thing could be postulated—would be able, without causing instant death, to tear asunder its molecules and reassemble them after another pattern of human personality. Quite possibly I may have quoted to me my own report of the transformation of Mrs. Compton, the American medium, into the phantasms known as the child Katie Brink and the Indian chief Seneca. Readers of my book ("People from the Other World") will recollect that by sight, touch, weighing and measurements, I proved that Compton had disappeared from the corner-cupboard where I had effectually fastened her, and that the moving, speaking phantasmic forms were physically different from her. Yet even this phenomenon is within the range of Asiatic *maya*, which can equally influence all the five senses. As for the projected human "double," there is scarcely any limit to its protean self-transformatory powers. The radical fallacy in the present instance is that a complete man A is made to change into a complete man B—flesh, bones, and entity—and when the desperate wretch kills himself with prussic-acid the form found lying on

the floor by those who burst into the room, is not the normal Dr. Jekyll but the abnormal Mr. Hyde. In the history of mediæval "lycanthropy" the opposite thing happens, for the *maya* cannot survive the Will that has created it. The book under notice is therefore, misleading to the beginner in mystical study.

H. S. OLCOTT.

WHAT IS THEOSOPHY.*

THIS quaintly bound book—printed on loose sheets held together between boards by cords of the same colour as the binding—is written for children and puts the main truths of theosophy in simple language adapted to the understanding of the young. It gives an account of karma, incarnation, reincarnation, devachan, etc., and also contains a sketch of the life of Gautama Buddha. The book does not so much appeal to Asiatic readers, but we earnestly recommend it to all American and European members of the Theosophical Society, many of whom may have found difficulties in giving short and easy explanations of the truths of the esoteric philosophy. It will be found especially useful by those who have children, and we also think it will be found useful by a good many others who are not children but who are also not born metaphysicians. There is room for more short books of this kind. The last words of the book apply to all of us, whether great or small:—

"Let us both try to be good Theosophists, and perhaps some day we may be able to teach others who know less than we do. Many are asking, what is Theosophy? and there is no more important duty than to give to those who ask; God himself, we are taught, has no higher work."

THE PATH.†

THE first number (April) of this magazine has just reached us and promises well for the future. The following, from the first article, will show the objects of the periodical:

"We appeal therefore, to all who wish to raise themselves and their fellow-creatures—man and beast—out of the thoughtless jog trot of selfish, every day life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been made by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan

* Boston. Cupples Upham and Company 1886.

† The Path, a magazine devoted to the Brotherhood of humanity, Theosophy in America, and the study of Occult science, Philosophy and Aryan Literature, edited by W. Q. Judge, published under the auspices of the Aryan Theosophical Society of New York.

1886.]

literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: 'Be restrained, be liberal, be merciful; It is the death of selfishness.'

The magazine contains a paper on the mystic syllable A U M showing its connection with the Logos, the Divine creative word, and showing also how this syllable is symbolical of a cycle of creation, and furthermore that "it represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life."

Dr. Pancoast contributes a learned article on the Kabbalah and we hope to see more on this subject from his pen in future numbers. A paper on Seership, treated from the Oriental stand-point will be found both instructive and full of suggestion. "The nature and Office of Buddha's Religion" reprinted from the first volume of the Theosophist, "A prophecy about Theosophy" from the same, together with Reviews etc, complete the contents of the magazine.

The fact that it is edited by Mr. William Q. Judge is in itself a guarantee that the present standard of excellence will be fully kept up, and the magazine bids fair to be a most important factor in helping on the spread of those great truths which the Theosophical Society has been the means of once more bringing before the attention of mankind.

RAJA YOGA.*

THIS book contains a translation of the Vakyasudha or Drigdrishya-viveka of Bharuatitirtha and the Aparokshanubhuti of Shri Sankaracharya together with the Sanskrit text and commentary of the former. The whole is prefaced by a masterly essay in which is given a clear and succinct exposition of the theory of Raja Yoga and its philosophical basis in both Western as well as Eastern systems.

In this introduction the writer commences by showing that the main underlying characteristic of the universe is its changefulness, a fact that is most sternly presented to our notice in the great change we call death. Reflecting on the universality of this law of change, the conviction is forced upon us that the phenomenal universe is impermanent in its nature. "Once the idea of the unpermanence of this phenomenal world takes possession of a man, he is not able to shake it off: nay it presses upon him with so great a violence that ultimately it grows with his life and strengthens with his body." A man who has arrived at this stage has attained the first of the qualifications of a candidate for initiation into the mysteries of the Vedanta, viz., disgust or Vairagya, for he has lost all taste for the world and its pursuits. Hence he finds that happiness must reside in something that cannot be affected by the law of universal change. The course of conduct most conducive to the attainment of happiness appears to be that which is most in accordance with the highest good, since all conduct must derive its sanction from virtue. But the question is what is virtue, and what is the highest good? To find out this we must learn to discriminate and so we arrive at the stage of discrimination called by Sankaracharya Viveka. The whole problem is thus seen to be a search for the immutable and unchanging. Our author then gives a short summary of

* *Raja Yoga, or the Practical Metaphysics of the Vedanta, with an introduction, etc.*, by Manilal Nabhubhai Dvivedi, B. A. (Sold by Mr. Damodar Ishvardas, Kalkadevi Road, Bombay. Price Rs. 1-8).

the views of the principal Grecian and other philosophers and finds as the result that "the search for truth is as old as the world or at least as the mind of man" that the greater masters of old, "the custodians of the higher methods of inquiry," may have formed the nucleus of an occult brotherhood of teachers and philosophers, such a brotherhood being made almost a necessity owing to the effects of the great intellectual cataclysms that have followed one another in rapid succession, and that modern discoveries are not new ones.

He then touches upon modern science and shows that it starts "with the phenomena of the physical universe which it reduces into Matter and Energy—which are again assumed to be co-existent and co-extensive." It also teaches us that matter exists in one or other of three states, solid, liquid or gaseous. that what are called the chemical elements, form the superstructure of all the forms of matter with which we are acquainted, and that the whole universe is governed by the law of evolution.

Comparing the Adwaitic doctrine of evolution with the conclusions of modern science it is found that the two are in perfect accord. A further harmony is found in the ontological speculations of the Adwaites and the more recent European ones, but it is shown that the Western thinkers have failed to grasp the whole truth in that their conception of the "unknowable" is a purely negative one. Our author says "If there were no life in the cause, there is no chance of its appearing in the effect. If the Unknowable had no life in it, it becomes difficult to understand what extraneous element, independent of the Unknowable, can come at some future stage to confer life upon one of its manifestations." In contrast with this, according to the Adwaitic doctrine "matter is spirit and spirit is matter. The two are, in fact different manifestations of Mulaprakriti. They exist potentially and therefore the duad is but unity, which then when manifesting itself becomes a trinity. For it is only when the Logos (the Son) is born that the Father and Mother (the two manifestations of the eternal substance) can be taken cognisance of. So long as there is no differentiation in the universal consciousness (Brahma)—the universal fifth principle—there can be no individual consciousness to take cognisance of these potentialities"... "Thus we arrive at our main conclusion that the one all-pervading principle of this universe is Mulaprakriti; in other words the universe is Brahma itself. This is a conclusion warranted alike by science and philosophy. This is the truth, loudly and logically declared by Aryan Adwaitic philosophy, the truth round which the human mind centres and gravitates throughout the history of the world."

Hence happiness must rest in a thorough grasp and understanding of this universal truth. Next follows an analysis of the mind, according to the teachings of the Adwaitic philosophy, in order to show how this understanding is to be attained. This ends the first part of the Introduction. The second part, which is a sort of supplement or amplification of the first, treats the universal problem from a more purely vedantic standpoint, showing how the practice of Raja Yoga is conducive to the attainment of happiness.

Studied in the light of the introduction, the translations that follow will be found full of high spiritual teachings. We congratulate the author on the able and skilful manner in which he has explained the rationale of Raja Yoga and trust his little book will have a wide circulation.

1886.]

Literary and Personal Notes.

ANANDABAI JOSHI.—We have all reason to feel proud of the success of our courageous sister Anandabai Joshi in taking her degree of Doctor of Medicine at the excellent Woman's College of Philadelphia. Her modest behaviour, courageous adherence to caste customs, and assiduity and intelligence, have won her the enthusiastic regard of her teachers and all acquaintance. She returns, as we prophesied she would, a staunch Hindu, and has before her a brilliant professional career.

MR. W. T. BROWN.—According to latest accounts has left Germany for America and is working for Theosophy in connection with the Rochester T. S. and its gifted Secretary Mrs. J. W. Cables.

DR. F. HARTMANN is bringing out in London an enlarged and improved edition of his work on Magic, which will be a standard authority upon this subject. He is also making excellent use of the very exceptional chance offered in his access to a private collection of Rosicrucian books in Germany, by the compilation of a work upon the noble Brotherhood of the Rosy Cross, which should be one of the most valuable in existence.

WE have received from Mr. Chavali Ramaswami Sastri, Madras, a prospectus of a work on Yoga Philosophy, to be compiled "from the best standard works, such as Patanjali's Aphorisms, Yoga Yagnavalkya Smriti, the Upanishads, Hatthayoga Pradipika, Siva Yoga Pradipika Raja Yoga Pracasika, Manta Yoga Kalpataru, Laya Yoga Rashasya, Siddha Natha Tantram and also from Smritis and Puranas."

The text and commentary will be in Sanskrit, and translations will appear in Canarese, Telugu, Tamil and English. Illustrations will be given of the several postures, and the qualities of certain drugs used in Yoga practice will be treated of.

The book is expected to be ready by April 1887. The subscription for the complete book of five parts will be Rs. 7, if paid before the 1st of August next.

MR. G. KRISHNA CHARYAR, Kanarese pundit of the Christian College, Madras, announces that he intends to publish a second part of his Dhaturnavali, the conjugation of Sanskrit verbs, provided he can get three hundred subscribers. The book is to be issued in monthly parts for a period of nearly three years, and the subscription for the whole part will be Rs. 7. The price of Part I is Rs. 2-12-0.

WE have received a small pamphlet "The nature and aim of Theosophy," by Dr. J. D. Buck of Cincinnati, U. S. A. It contains an excellent summary of the aims and objects of the Theosophical Society, and we trust it will have a wide circulation. It is published by R. Clarke and Co., Cincinnati.

THE Occult Publishing Company of America have reprinted Mrs. Sinnett's "Purpose of Theosophy," and also "Light on the Path." Their catalogue contains several valuable works on mystical subjects.

Correspondence.

"THE VIRGIN OF THE WORLD."

SIR,—It is so very painful to me to be misunderstood by your reviewer and, possibly, also, by the readers of the *Theosophist*, among whom are many of my personal friends, that I beg you to be so kind as to set me right with my critic by publishing the following brief remarks on his last article.

1. I consider the "Kore-Kosmou" to be a fragment, on the hermetic method, of late date, for the various deities introduced into it are clearly Greek, not Egyptian. My reviewer himself called attention to this fact on p. 96 of the *Theosophist* for November. This being incontestable, and the very title of the fragment itself being Greek in derivation and in allusion, I cannot think myself to blame for having given a Greek interpretation to the whole fragment, especially as the manner and motive of it are wholly in accord with the Drama of the Kore-Kosmou as known to Greek contemporary writers.*

2. Where I say that Isis is "not properly a Principle" I mean of course, as I thought would be clearly understood, not one of the seven principles which make up the microcosm (Man) or the macrocosm (World) if from the term "world" the satellite of the earth be excluded. With the rest of my critic's views in regard to Isis I have no fault to find. I do not agree with his conclusions but that is a mere question of scholastic opinion.

3. I fail to make out the cause of my critic's confusion in regard to Dionysos Zagreus and Osiris. I understand that the Greek Mysteries deal with the Lapse and Rehabilitation of the Soul (Persephone) and with the Incarnation, Martyrdom and Resuscitation of the Spirit (Dionysos) in their macrocosmic sense, and, only by analogy and implication, with the same mysteries in their microcosmic sense. The World and Man correspond in all their parts, hence what is said of one is inferentially implied of the other. But I think that Osiris always meant the distinctively human aspect of Dionysos,—not to be confounded with him, because it would be incorrect to speak of Osiris as the Seventh principle of the World,—but his analogue, the only Begotten in man,—manifested as the Redeemer. Consequently Osiris is third in the chronological series, because man is himself the result of the evolution of the world and not co-æval with it. I do not know that any precisely equivalent Persona of Dionysos is to be found in the Egyptian Pantheon. I know that some writers affirm him to be of Egyptian origin, but the question needs to solve it more erudition than I possess. At any rate I feel pretty sure the equivalent cannot be sought in Osiris, for Osiris is clearly the analogue of the Christian Christ, not of the Kabbalistic Adonai.

4. The difficulty which my critic feels about the guardian angel seems to be chiefly due to the misunderstanding arising from his failure to construe as I intended, the term Principle as relating only to one of the seven microcosmic principles. Of course an influence is the effect of a principle.

I am very sorry to find that my critic and I do not agree on other heads, but it would be useless to enter into any discussion of these, nor have I the least wish to do so. I merely desire, by your kind permission, to explain the few points in regard to which he appears not to have grasped my meaning.

Faithfully Yours,

ANNA KINGSFORD. M. D., F. T. S.

April 2nd 1886.

* Persephone was, in Arcadia, often called the Virgin of the World, (Kore Kosmou) the Saviour Maid (Soteira) and our Lady, (Despoina).

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1886.

CEYLON.

THE President-Founder returned from Ceylon on the 4th May, and has since remained at Adyar. The objects of his three-months' visit were mainly accomplished, and Mr. Leadbeater stops permanently at Colombo to carry on the work. During this time Col. Olcott addressed public and private meetings thirty-two times, Mr. Leadbeater twenty-nine times. Tours among the villages of the Western and North Western Provinces were made in Col. Olcott's famous bullock-cart—which is an office, dining-room, and sleeping-apartment for five, all combined—and above five hundred rupees collected for the Sinhalese National Buddhistic Fund. A new Sinhalese edition of 5000 copies of the Buddhist Catechism was published at the "Buddhist Press" of our Colombo Branch; and two editions of 2000 copies each of an introductory, or child's, Buddhist Catechism by Mr. Leadbeater were disposed of. The accounts of the Colombo Branch, and of its weekly organ, the *Sandaresa*, and those of the Buddhist Press, were overhauled and audited, and improvements effected in the management. Subscriptions amounting to some three thousand rupees were obtained towards a Building Fund for the Colombo Branch. The old "Buddhist Defence Committee" of 1884, as whose representative Col. Olcott conducted his successful negotiations with Lord Derby, was reorganized upon a permanent and more national basis. The Buddhist flag—whose colored stripes represent the traditional hues of the auric rays which are said to have emanated from the Tathagata's body when he was in *Samadhi*—was finally perfected, and the dimensions proposed by Col. Olcott adopted as the standard. Fraternal communications were sent to the Buddhists of Siam and Japan. An arrangement was partly made for the publication in Germany of a translation of "The Light of Asia." The holding of semi-annual paddy-shows, with prizes, at the Colombo Head-quarters, for the benefit of Buddhist agriculturists, was determined upon and the first one announced. A Convention of Buddhist priests—the third of the kind—was held by the President Founder at Colombo. This and other useful work was accomplished, and a programme of city and suburban tours was arranged for Mr. Leadbeater, and the distribution of some thousands of charity-boxes in aid of the National Fund and Colombo Branch was provided for. Col. Olcott's labours were somewhat interfered with by a severe attack of fever which confined him to his room for nearly a fortnight and temporarily reduced his strength; but thanks to a strong constitution and simple diet, he soon rallied and is now as well and hearty as ever. We are pleased to learn that there is every probability of our Buddhist Section being represented at this year's Annual Convention by several influential delegates. There is even a chance that the universally respected High Priest Sumangala and the eloquent Buddhist champion Megittuwatte will come to take part in the ceremony of the opening of our Oriental Library, the building for which approaches completion.

On May 9th a very interesting address was delivered in the Theosophical Hall at Colombo by Mr. V. N. Narasimiyengar, a District and Sessions Judge of Mysore. He said that as he was paying only a flying visit to Ceylon he had had no intention of appearing before the public during his stay, but his Buddhist friends had so earnestly assured him that a few words from him would

be welcome to their compatriots that he could not but take them at their word. Although he was a complete stranger to the audience before him—though he was not only of a different race, but also of a different religion—he was yet emboldened to say what he had to say by the fact that the great Founder of the Buddhist system had enjoined upon his followers a respect for the Brahmin caste, to which he (the speaker) had the honour to belong. Though himself a Vishishta Adwaiti, and consequently at variance with the Buddhists as regards some doctrines, he could unhesitatingly say that there was no nobler code of morality than that taught by the LORD BUDDHA, and that perfect obedience to it could not but bring happiness in this world and the next. But he regretted to notice that there seemed to be several important points in which the Sinhalese Buddhists had departed from the wise rules laid down by their Great Teacher. Though he had been only a few days in Ceylon, he had been observing the manners and customs of the people, and he hoped they would excuse him if he drew their attention to what appeared to him to be certain anomalies. First of all, he was unable to understand how it was that a people the first tenet of whose religion forbids the taking of any life whatever should nevertheless constantly be in the habit of eating animal food. Secondly, he was much pained to see that, in spite of the direct prohibition against it contained in the *Pancha Sila*, the use of intoxicating liquors was alarmingly common in the island. Nothing destroyed a nation, body and soul, more thoroughly and rapidly than the spread of drunkenness, and he implored his Sinhalese friends to use every effort to check the growing evil while yet there was time. He feared that these two vices—the eating of flesh and the drinking of alcohol—had been adopted in imitation of the customs of the dominant race. It was pretended—though he himself did not believe it—that for the dwellers in a colder climate these things were necessary; but at least there was not the slightest excuse for their use by the inhabitants of this favoured isle. He strongly deprecated a rash and indiscriminate adoption of foreign habits merely because they were foreign, and though we owed it to our country and our ancestors not to give up a national custom for a foreign one until we were certain that the latter was really an improvement upon the former. He did not wish to be considered as a foe to progress; he only wished us to ascertain, before making a change, that it was in the direction of progress, and not in that of retrogression. It was impossible to suppose that the ruling race thought better of the natives for slavishly copying European customs that were obviously unsuited to their surrounding conditions. A minor instance of the same mistaken feeling which he had noticed was the extensive adoption by the Sinhalese of heavy European clothing, which, though no doubt sufficiently well suited to the requirements of the English climate, was certainly neither comfortable nor convenient in the tropics—to say nothing of the fact that it was enormously more expensive and less picturesque than the Oriental costume. He was very glad to see that the Theosophical Society, which had done so much for India, was actively at work in Ceylon also, and he earnestly hoped that the same good results might follow its labours here as on the neighbouring continent.

The speaker was heartily applauded, and after a few words from the chairman (Mr. C. W. Leadbeater) the audience dispersed. The need of the new Hall which the Colombo Theosophical Society intends to build was very clearly shown on this occasion, as it was impossible to find seats for even half of those who presented themselves. Not only the hall itself, but the adjoining yard and even the street outside were thronged by a dense crowd who stood patiently all through the address, evidently anxious not to lose a single word. Other Brahmin gentlemen in search of a few days' rest and change might do worse than follow Mr. Narasimiyengar's example, and pay a visit to the neighbouring island. They would see a beautiful and interesting country, and be sure of a hearty welcome from their Buddhist brothers; in addition to this they would have the satisfaction of feeling that they were doing something practical towards drawing closer the bonds of fraternity that should unite the various nations of the world. This is said to be the first time—at least since the British occupation of Ceylon—that a Brahmin has addressed a Buddhist audience here; we hope it may not be the last.

1886.]

THEOSOPHY ABROAD.

It is most interesting to see how the heaven of Theosophy is quietly working in contemporaneous thought throughout the world. By a foreign mail of last month (May) an American official of our Society wrote: "The movement is spreading wonderfully in this country. Theosophy seems to be in all the air. Branches are springing up all over the country and the wave has not yet reached its height. The effect here of the Hodgson Report is nil." Mr. W. Q. Judge's new Theosophical magazine, *The Path*, says: "In various intellectual circles there is much discussion of Theosophical literature and, in general, of the subject. Notwithstanding recent malicious attacks upon our harmless and studious Brotherhood, the current of truth flowing through the Society's channels makes itself felt in Boston." From Sweden, we hear that Dr. Carl Von Bergen "has just finished a course of six lectures on Theosophy which have created an immense sensation and interest both amongst the wealthy and the working classes. He is bringing out a newspaper called *Freethought* and is beginning quite a revolution in the public mind. It is a grand work for one man to do." Which it certainly is. A distinguished member in Germany, writing about the effect of the Hodgson Report upon their minds, says: "We cannot comprehend how any one should imagine that sane people like ourselves could become crazy enough to despise upon such evidence what we had learned to honour, love and appreciate." A gentleman in England, whose interest in Theosophy rests upon something higher than a mere thirst for sensational phenomena, writes respecting the recent unpleasantness: "I wish to brush the whole matter aside and put it outside my horizon. My aim is entirely one of moral development, and my warmest gratitude is given to the Founders who have opened to me the path towards a higher understanding, hidden truths, and purer aspirations." The worthy President of our Australasian Branch writes: "With extreme delight I express my gratitude to the writers of such works as 'White and Black Magic,' 'Hints on Esoteric Theosophy, No. 2,' 'The Occult World,' 'Esoteric Buddhism,' 'Light on the Path', and others, as well as to the Founders of the Theosophical Society through whom such a priceless boon has been vouchsafed to Western students. There must be many thousands in the different quarters of the globe who share these feelings. Let the multitude scoff, there is enlightenment and joy here for the few who can appreciate such teachings."

The above sentiments and facts—which might be multiplied to almost any extent by citations from the correspondence of the Head-quarters—show the firm and non-personal basis upon which our Society is standing.

At latest accounts Babu Mohini M. Chatteji was in Ireland organizing the Dublin Lodge of the Theosophical Society; the members of which, it is gratifying to learn, are particularly if not solely concerned with the study of the Aryan Doctrine.

The wave of Theosophy has even reached South Africa: a provisional Branch being actually at work upon our department of study, and a formal charter applied for. Enquiry has also begun in Japan.

THE BIRTHDAY OF LORD BUDDHA.

THE Full-Moon Day of the Sinhalese month Wessak (Sanskrit Vaistākā) which fell this year on the 17th of May, was celebrated throughout Ceylon with great enthusiasm. By Buddhists this is regarded as the holiest of the year, and corresponds with the Christmas of the Christians. Until last year it had not been recognized by the Government of Ceylon, and Buddhist officials were forced to take special leave and lose their day's pay if they wished to celebrate it. But in his correspondence with the Colonial authorities at London in 1884, Colonel Olcott called Lord Derby's particular attention to this grievance and begged that the day might be gazetted as a public holiday. The application being favorably received, the matter was referred to H. E. Sir Arthur Gordon, and that enlightened and just Governor of Ceylon secured the passage of an Act by the Legislative Council to that effect. The holiday occurred last year just after the action of Council was announced, and the people scarcely had time to celebrate it properly. This year, however, it was

different, as appears from a telegram of the 17th ultimo to Col. Olcott from Sumangala, High Priest. He says: "Universal rejoicing. Accept hearty congratulations." In honor of the occasion the newly adopted "Flag of Buddha's Rays"—a copy of which our Colombo Branch has kindly presented to the Society—was hoisted at sunrise at the Adyar Head-quarters and kept flying until sunset.

A PROTEST.

"We, the undersigned, are much surprised to read the report of the "Society for Psychical Research on Theosophy."

"The existence of the Mahatmas or Sadhus was not invented by Madame Blavatsky or by any other individual. Our forefathers who had lived and gone long before the birth of Madame Blavatsky and the Coulombs had full belief in the existence of the Mahatmas and their psychical powers and even had personal interviews with them.

"There are persons, in India, even at the present day, who have no connection with the Theosophical Society and yet have interviews with such Superior Beings.

"There are many reasons to prove these well-established facts, but we have no time and it will be useless also to go into the details.

"Let Mr. Hodgson and the Committee if they are earnest, make deep researches into the matter and find that their conclusions were not only hasty but also entirely unfounded.

"The report of Mr. Hodgson and the conclusion of the Committee thereon cannot at all affect in the least our belief in the existence of the Mahatmas, but will only betray their grossest ignorance of the Occult philosophy and history of the Hindus."

The above protest followed by nearly seventy signatures has been sent to the Head-quarters of the Theosophical Society, from Negapatam. None of those who have signed the protest are in any way connected with the Theosophical Society.

A CAUTION.

INFORMATION just received impels us to utter a word of caution to members of our Society with respect to an alleged occult Brotherhood which has been much discussed and landed in Western countries. If the allegations sent us are true, it would appear that the Society in question is a catchpenny affair, promoted by disreputable persons for private gain; some worthy members of our Society and outsiders having been first duped and then utilized as honest decoys. The names and aliases of the reputed schemers of this movement have been given us, but will not be published at present.

A WORD TO BROTHER THEOSOPHISTS.

BY ARTHUR GEBHARD.

WE hear recently a great deal about a crisis through which our society is passing. Where is this crisis? Is it actually in the society, or is it in the hearts of individual members? Let us also ask: have those who have worked faithfully and disinterestedly had to pass through a crisis? Is a cloud hanging over them? Does the attack made on Madame Blavatsky have any other effect on them than profound sorrow and sympathy for her? I believe I can speak for all those who have investigated theosophy disinterestedly and studied ardently, that they all are convinced that the fundamental teachings of theosophy are truth. How then can any slander affect truth? Surely truth does not depend upon any member nor any amount of members, and whatever a person believes ought to be the result of ardent study, comparison of what is thus learned with other teachings bearing on the same subject and contemplation on the whole, if possible, personal investigation to find out whether the teachings verified in the above manner and found logically correct will bear testimony in an experimental manner. The latter will not be possible in many cases; but then, after all, our conscience is the highest court of appeal, and by developing this conscience through a pure life we may turn this

1886.]

belief into conviction. If this belief be based on sound reason it is corroborated by our conscience. Our conscience is capable of far greater development than the mere voice for right or wrong on a moral question.

"In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, or what room for sorrow when he reflects on the identity of Spirit?"

What then is this crisis or cloud? Some persons have joined the society in the hope of getting practical instructions in occultism, or acquirement of powers to get control over certain forces in nature. They were referred to the teachings of India Hathi Yoga, but the rules laid down there seemed much too hard, besides such teaching they might have had outside the society just as well. Others with higher aims thought they would be put into correspondence with some high adepts, and would have their doubts removed and their knowledge of hidden laws in nature increased. Those all were sorely disappointed. Others again, who had removed their ambitions from the lower plane, had them reappear through a subtle transformation with a changed aspect. They fancied they had removed interest from self, but in reality had only enlarged the limits of experience and desire and transferred their interest to the things which concern their larger span of life. They generally were expecting teaching for their branches, for their own individual surroundings and thinking somebody ought to come and teach them. Has it not been stated over and over again, that the true teaching has to come from within? that it is useless to read or learn by heart a statement, even if the letter is ever so well explained or logically proven.

They also were sorely disappointed and in their disappointment did not hesitate to blame our head-quarters in India, as if the head-quarters ever intended to be anything but the executive center for all the branches—Indian, European or American. It is from such disappointed members that other societies for occultism draw their adherents. But let him who thinks that India ought to take care of itself, who thinks that no money ought to go to India to help defray the general expenses of head-quarters, the expenses for the Sanscrit publication fund, etc., etc., let him just stop and ask himself where shall the teachings come from if not through such publication? But besides, even if the money so expended had not such visible results; suppose for a moment, that it would be used for the spreading of theosophy among our Hindoo brothers, what, I may quote, "would become of our fine expressions of universal brotherhood," if we would oppose it on the ground that India ought to take care of itself "Are those expressions a mockery? and if a mockery, can ours be truth?"

Let us now turn to Madame Blavatsky. It is no more than fair that a few words of comfort should be given those who, having been firm adherents of the doctrine so far, find suddenly the ground shaky under their feet; they are assailed by their friends and surroundings with the assurances that the whole society, its doctrines and teachings, have been proven by a body of honorable men to be the product of a band of frauds and liars, Madame H. P. Blavatsky being the head as champion impostor and the others her accomplices. What, then, has this body done which has investigated the phenomena of Madame Blavatsky "fairly and impartially"—this society for psychical research which sent one of its members out to India? They acted upon the report of a woman who said she had been the accomplice of liars and frauds for years, but suddenly resolved to speak the truth and nothing but the truth. All they have done is to show how some phenomena might have been done with ordinary means, but, with all their so-called fairness and impartiality, they have not given a single person who had been particularly interested in these phenomena or had been present, a chance to explain. Nor were these letters purported to have been written by Madame Blavatsky ever shown to her or to Mr. Sinnett, while Mr. Hodgson carried them in his pocket for weeks, receiving at the same time the hospitality of the Society at Madras. This so-called impartial investigation is branded on its face. It will be interesting to know that Mr. G. Gebhard of Elberfeld, Germany, sent a letter written by one of the Masters in his own house under almost test conditions, and also a letter written by Madame Blavatsky, to the first government expert at Berlin, who gave his written

testimony that it was impossible that the two letters could have been written in the same hand, an exactly opposite conclusion to that of the English expert.

If this report should have the effect of shaking the belief of the general public in phenomena or in the Mahatmas, and making those seeking membership, join the society for its philosophy and objects' sake, then I am sure Madame Blavatsky will be glad to have suffered the calumny. For after all the phenomena had no other purpose than thoroughly to arouse the public, which was fast growing to regard the teaching of their materialistic scientists as the only reality on earth. Theosophic teaching is not founded on authority. If it were proven to-morrow that the Mahatmas did not exist, it would not matter. Much better a person should enter the society because he has an unselfish desire to promote the spread of kindly and tolerant feelings between man and man, and a decided interest in the study of ancient literature and Aryan intellectual achievements, than that he should enter believing the phenomena to be true and judging that if he could learn from those Mahatmas to do the same he would reach the *summum bonum* of bliss.

This whole investigation has warmed up all the old stories against Madame Blavatsky. So we hear not alone of her being a fraud, but also vulgar, nay even a black magician. It will be readily conceded by her friends that she is far from satisfying Mrs. Grundy; that frequently she slaps the laws of conventionality in the face. But that does not oppose the fact that she is kind of heart.

From a theosophic standpoint our orthodox society ways would be impossible, while we are well able to find a good kernel under a rough cover. Again, we must not lose sight of one fact. It is far from the desire of Madame Blavatsky to excite personal admiration. On the contrary, she constantly has to combat this feeling, as her object is to incite to an admiration and pursuit of Theosophy, *i. e.*, Truth, regardless of her personality. And I know of cases, where this lesson evidently could not be learnt, without a terrible shock to one's feelings. If Madame Blavatsky were the perfection of ladyhood, and a person would for that reason follow theosophy, he would surely come one day to a terrible disappointment. He would see that the way had not been chosen for the sake of the way itself, but for personality's sake; a grave error, which would have to be eradicated with much pain.

To crown all slander, she is accused of "black magic." It seems that some of the phenomena were made under conditions which would not admit of being explained away by the society for psychical research, so there was nothing left but to say she has "the aid of the devil." If this charge of black magic were not so serious, one might dismiss it for its absurdity, but I find quite serious people deluded with this idea. A great deal can be done by each of us to dispel such nonsense. Here is a woman, who devotes her life to the dissemination of the highest Truth. She knows beforehand that this act must arouse the opposition, with all possible venom and hatred, of long established error, both in religion and science. Nevertheless she fearlessly preaches, so imbued is she with love for mankind and the conviction that Truth will bring life and joy, where now death, superstition and sadness reign. She finds people so enveloped in time-honored error, that she does not hesitate to weaken her life principle—for phenomena require an enormous physical strength and sap the foundation of human vitality—in order to give tangible proof of the truth of her teaching. But man, true to his lower self—man the same as 1800 years ago—accuses such an one of being "of the devil." Can a more preposterous idea be put in the world than that a powerful black magician sacrifices all enjoyments of life to fight black magic? Can a more ridiculous idea be brought up than that a magician, who is powerful enough to materialize letters, to ring astral bells, duplicate jewels, etc., starts a society for the brotherhood of humanity in order to gain money; while the same person could hire a hall and make sufficient money in a month to live as he pleases during the rest of his life and satisfy all ambition as to honor or sensuous pleasures?

In the December *Theosophist* was a beautiful article, called "Lonely Musings," I want to bring back to your memory the description of the road a chela has to travel: "Think not that thy road will be a pleasant one. After

1886.]

some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched."

And verily it is not difficult to apply the above to our lady. What else can be her "loftiest thoughts and most impassioned dreams" than that she should think that man *will*, that he *must*, leave his error, must leave the road to destruction, when he hears the Truth, the doctrine so self-evident, taught with such arguments and proofs as she is ready to give.

And when even her enemy, all superstition, ignorance and selfishness combined, will oppose her to a heavy degree, she is at least sure that thousands will rally round her banner and will live a life of unselfishness and truth. And what is the result? A handful of men gather feebly around her, half understand her, instead of intuitively feeling that this is a very serious question—in fact, the most serious; that the welfare of humanity is at stake, that thousands and thousands rush blindly into long periods of annihilation and degradation, if not brought to the right path. They lukewarmly wait for the gratification of their own interests, and in the hour of trial forsake her. Can their be a more fearful rack on which her soul should be stretched?

But I find myself defending one who needs no defence. A brother Theosophist said to me the other day: "As to Blavatsky's person, I would never condescend to argue the question. I would not lower her before the people by defending her. She stands much too high to be judged by the same standard as we use with ordinary people." We do not place her by this on any super-human platform as an idol for admiration or veneration but well can we admire and venerate her, poor, despised, hated by mankind for whom she gave all; working and toiling for her daily existence, while one single use of her occult powers for her personal benefit would place her in comfort, in honoring and admiring surroundings; toiling all day in her labor for truth in spite of fatigue, sickness and pain; in her body raging a fearful disease. Two years ago, her limbs on examination were found to be distorted by pain, but gaping curiosity-seekers were not idle to demand pleasant smiles in answer to their gabble, were not idle to demand her very life blood in order to be gratified by a phenomenon. This is Madame Blavatsky, my friends, now at Wurzburg, just recovered, so to speak, from death, and working uninterruptedly at her new book twelve hours every day. For myself, I am happy to say, while not in the least confounding her person with the work of our society, that I am able from the bottom of my heart to love and revere Madame Blavatsky.

But all this is of really slight consequence. In the eyes of herself and those whom she calls her "Masters," it is of no consequence, as they, as well as she have frequently so declared.

The object of the society, and ours, is not either to traduce or vindicate any person, but to search after truth and to develop real moral worth. If in the literature of either India, Germany or China there is to be found a pearl of wisdom, then our search is for that, and not for proofs that any particular man or woman has occult powers or has used them improperly. Dogmatic Christianity may claim to rest on the miracles of Jesus if it pleases, and Spiritism may assert that its work lies in showing forth the doings of mediums. The votaries of those will then of course be engaged in proving miracles and sustaining mediums; but if our motto is that "There is no religion higher than Truth," we gain nothing in our great task by inquiring into the personality of an individual.—*The Occult Word*, Rochester, U. S. A.

ARYAN THEOSOPHICAL SOCIETY.

In the letter from Mr. W. G. Judge in the *March* number of the Theosophist the above should have been given as the name of the N. Y. Branch and not "Aryan Theosophists" as printed by mistake.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

ADVERTISEMENTS.

DR. BENTLEY'S GRANULATED GRAPE SALINE.

THIS Saline surpasses all other remedies for Purifying the Blood, acting most powerfully, yet soothingly on the **LIVER, STOMACH, and KIDNEYS**, removing the causes of Congestion, Irritation, and Weakness of these important organs. It quickly restores the tone of the Nervous System, whether the same arises from the baneful influence of the climate, excesses, or overwork. It acts on the bowels mildly, yet effectively, removing Constipation, and rectifying any disordered condition of the intestines. It checks the onset of Febrile Disorders, Ague, Dysentery, and other diseases arising from miasmatic causes, eliminating from the blood the foul humours engendered by decomposing animal and vegetable matter.

Cures Dyspepsia, Brain and Nerve Disease,
Cures Kidney and Liver Complaints,
Cures all Disorders of the Blood,
Cures Depression and Loss of Appetite,
Cures Nervousness and General Debility,
Checks all Wasting of the Vital Forces,
From whatever Cause arising.

The Unequalled Curative Properties of this preparation have spread its fame throughout every Nation and Country in the World.

IODELINE.

This invaluable preparation, rubbed into the affected parts, acts with marvellous effect in curing Ring-worm, Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers, Sore Throats, Bronchitis, Coughs, Colds, Gout, Rheumatism, Glandular Swellings, Skin Diseases, and an invaluable remedy for strengthening the Hair.

In cases of Gout, Rheumatism, Sciatica and Lumbago the ointment should be well rubbed into the affected parts and a dose of the Grape Saline taken every morning.


These Medicines can be relied upon as the most safe and effectual remedies ever offered to the public, and have been universally used in Europe and America with the greatest success.

It must be born, in mind that the above are proprietary articles manufactured by a qualified Medical gentleman, and are not the production of ignorant and irresponsible Charlatans.

To be obtained wholesale from **BURGOYNE BUSHDEES CYRIAX AND FARRIERS** COLEMAN ST. LONDON. DR. BENTLEY'S GRAPE SALINE Depôt, Coonoor, Nilgiris, and all the principal Chemists throughout India.

ADVERTISEMENTS.

USEFUL BOOKS.

 The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

THEOSOPHY.

	Rs.	A.
Isis Unveiled, by H. P. Blavatsky (2 vols.) ...	25	0
The Occult World, by A. P. Sinnett (4th ed.) ...	3	0
Esoteric Buddhism, by do. ...	3	0
The Purpose of Theosophy, by Mrs. A. P. Sinnett ...	2	2
Hints on Esoteric Theosophy, No. I ...	1	0
Do. No. II ...	0	8
Theosophy, Religion, and Occult Science, by Col. H. S. Olcott, P.T.S. ...	4	0
Five Years of Theosophy ...	4	4
Man; some fragments of Forgotten History, by Two Chelas in the Theosophical Society ...	2	12
The Idyll of the White Lotus, by M. C. ...	2	2
Light on the Path, by M. C. ...	0	4
Do. (for distribution) 10 for ...	2	0
The Light of Asia, by Edwin Arnold ...	2	8
The Perfect Way; or the Finding of Christ ...	9	0
Magic; or Practical Instructions for Students of Occultism ...	1	8
Thoughts on the Metaphysics of Theosophy ...	1	0
Paradoxes of the Highest Science (Unpublished Writings of Eliphas Levi) ...	1	0
Elixir of Life ...	0	5
Pearls of Truth, by the Countess Wachtmeister, F. T. S. ...	0	4
Epitome of Aryan Morals, by P. Sreenivas Row, F. T. S. ...	0	1
Do. (for distribution) 15 copies As. 8, 100 copies Rs. 3-8, 1,000 copies Rs. ...	35	0
Sayings of Grecian Sages ...	0	2
Soul, its nature and development ...	1	1
Mona Singh, by D. M. S. ...	1	0
The Aim of Life, by Siddheswar Ghosh ...	0	9
Fragments of Occult Truth, Nos. 2 to 8 (per set of 7.) ...	0	12
Do. (mixed Nos.) 16 for ...	1	0
Collection of Col. Olcott's Lectures, Madras Edition ...	1	8
Report of the Ninth Anniversary of the Theosophical Society ...	0	4
Report of the Eighth Anniversary ...	0	2
Do. (for distribution) 16 for ...	1	0
Report of the tenth Anniversary ...	0	4

RELIGION.

A Buddhist Catechism, by Col. H. S. Olcott, P. T. S. ...	0	6
Buddhism, by T. W. Rhys-Davids ...	2	0
The Bhagavad-Gita, trans. by J. Davies ...	6	0
Do. by Charles Wilkins ...	1	2
The Legend of Gaudama, by Bishop Bigande in 2 vols. ...	15	0
Buddhist Birth Stories ...	13	0
Catena of Chinese Scriptures, by Beal ...	11	0
Dhammapada, by Beal ...	5	0
The Sankhya Karika of Iswara Krishna, by John Davies ...	4	0
The Birth of the War-God, by Kalidasa ...	3	8
The Sarva-Darsana-Samgraha, by Madhava Acharya ...	7	0
Udanavarga, by Rockhill ...	6	0
Metrical Translation of Sanskrit Authors, by Muir ...	10	0
Hindu Pantheism, by Jacobs ...	4	0
Philosophy of the Upanishads, by Gough ...	6	0
The Religions of India, by Barth ...	11	8
Oriental Religions, by Johnson (2 vols.) ...	15	0

A

ADVERTISEMENT'S.

RELIGION.—(Continued.)

	Rs.	A.
Vedantism, by Babu Dvijadas Datta	0	3
Isavasyopanishad, translated by S. Ramaswami Iyer, F. T. S.	0	5
Atma Bodh, translated by B. P. Narasimiah, F. T. S.	0	4
The Vedantasara, Sanskrit text in Devanagari characters and trans- lations into English, Hindi and Bengali	6	0
The Vedantasara, English translation only	3	0
Heaven and Hell, by Emanuel Swedenborg	3	0
Rational Christianity, by Hugh Junor Browne	3	12
The Virgin of the World (damaged copies)	6	0
Primitive Symbolism as illustrated in Phallic Worship, by Hodder M. Westropp	5	0
Phallicism, by Hargrave Jennings	13	8
Patanjali's Yoga Philosophy, edited by Tukaram Tatya, F.T.S.	2	6
The Question Settled or Religion <i>versus</i> Superstition	0	12

MESMERISM.

Science and Art of Organic Magnetism, by Miss C. L. Hunt	13	8
How to Magnetize, by J. V. Wilson	1	0
Six lectures on the Philosophy of Mesmerism, by J. B. Dods	1	8
Practical Instructions on Animal Magnetism, by J. P. F. Deleuze	6	0
The Text Book of Mesmerism, by Dr. Williams	2	0
How to Mesmerise, by Prof. Cadwell	1	12
Animal Magnetism, by Prof. Gregory, in 6 parts	4	0
Library of Mesmerism	10	0
Vital Magnetic Cure, by a Magnetic Physician	3	0
Mental Cure, by Evans	4	8
Artificial Somnambulism, by Dr. Fahnestock	5	0
The Modern Bethesda, by A. E. Newton	6	0

SPIRITUALISM.

People from the Other World, by Col. H. S. Olcott, P. T. S.	2	0
A New Basis of Belief in Immortality, by J. S. Farmer	1	0
Psychography, by M. A. (Oxon)	1	0
Transcendental Physics, by Zollner	3	0
Pioneers of the Spiritual Reformation	7	0
The Scientific Basis of Spiritualism, by Epes Sargent	5	0
Proof Palpable of Immortality, by do.	2	12
The Debatable Land between This World and the Next, by Robert Dale Owen	5	8
Miracles and Modern Spiritualism, by A. R. Wallace	3	0
A Defence of Modern Spiritualism, by A. R. Wallace	0	12

OCCULT STORIES.

Karma; a Novel, cheap Edition, by A. P. Sinnett	2	12
Across the Zodiac; a Story in 2 Vols., by Percy Greg	4	0
Mr. Isaacs, a Tale of Modern India, by F. Marion Crawford	3	8
Zoroaster, by F. Marion Crawford	4	0
Flatland by A. Square	2	2
Zanoni, by Bulwer Lytton	2	8
Do. ... cheap edition	0	8
A Strange Story by do.	2	8
Do. ... cheap edition	1	8
The Coming Race by do.	2	8
Do. ... cheap edition	1	8
The Persian King by do.	0	12
The Brother of the Shadow, by Mrs. Campbell Praed	0	12

HEALTH.

A Health Catechism	0	6
The Perfect Way in Diet, by Dr. A. Kingsford	1	8
The Diet Question	0	12
The Alcoholic Controversy	1	8
The Bath, its History and Uses	0	12
Water Cure for the Million	0	8
Heredity and Responsibility in Parentage	0	6

ADVERTISEMENT.

CHARACTER-READING AND PHRENOLOGY.

Rs. A.

Heads and Faces, by Professor Nelson Sizer (184 pp. 8vo. and 188 Illustrations—strongly recommended)	1	4
Indications of Character in the Head and Face, by H. S. Drayton, M. D.	0	12
Handbook of Physiognomy, by Rosa Baughan	0	12
How to Study Character	1	8
How to Read Character	3	0
Chiromancy by Firth and Heron-Allen	0	12
Manual of Chirosophy, by E. H. Allen	4	0
Art of Judging Character by Handwriting	3	2
Palmistry, by Rosa Baughan	0	12
Chiromancy, by do.	1	0
Palmistry, Chiromancy, and Physiognomy (3 in one Vol. cloth)	2	12
Self-Instructor in Phrenology and Physiology	1	8
How to Study Phrenology	0	5
A Catechism of Phrenology	1	8
Phrenology, its History and Principles	0	5
Harmony of Phrenology and the Bible	0	5

MISCELLANEOUS.

Modern India and the Indians, by Professor Monier Williams	9	0
History of Indian Literature, by Professor Albrecht Weber	7	0
History of Magic, by Joseph Ennemoser (2 vols.)	8	0
Chaldean Magic, by Lenormant	2	8
The Rosicrucians, by Hargrave Jennings	6	0
The Conflict between Religion and Science, by J. W. Draper	4	12
The Soul of Things, by Prof. William Denton	12	8
Psychometry, by Dr. J. R. Buchanan	5	12
The Beginnings of Things, by Prof. Tyndall	0	12
Matter and Motion, by Clark Maxwell	0	12
The Hollow Globe	5	12
The Stars and the Earth	0	12
The Secret of Death, by Edwin Arnold	5	0
Indian Poetry, by do.	5	0
The Parmenides of Plato, by Thomas Taylor	0	14
Compendium of Astrology, by Narain Row	0	9
Egypt; the Wonders of the Land of the Pharaohs	6	0
Confessions of an English Haschish Eater	0	12
How to Learn Shorthand, by Baker	0	12
How to Conduct a Public Meeting	0	8
No Revelation Infallible, by A. O. Hume	0	1
What is the Fourth Dimension? by C. H. Hinton	0	12
Eleusinian and Bacchic Mysteries, by Thomas Taylor	8	0
Raphael's Book of Dreams	0	12
Martensen's Bohme	6	0
Romantic History of Buddha, by Beal	9	0
Ennemoser's History of Magic, in 2 vol.	8	0
Mental Medicine, by Evans	4	8
Oratory, by Pittenger	2	8
Chastity, by Lewis	4	4
Natural Laws of Man, by J. G. Spurzheim, M. D.	1	4
Speakers Commentary, by T. L. Strange	3	4
Buddhism and Christianity	0	3
Self contradictions of the Bible	0	12
Do. do. in Bengali, Parts I and II	0	5
Farm Life in America	0	3
Is the Bible inspired	0	4

ADVERTISEMENT.

SANSKRIT.

The 108 Upanishads, in Telugu characters (never before published in one volume) ...	Rs. 4.	
Bhagavad-Gita, (Text only) in Devanagiri Character, (pocket edition, bound in crimson silk—a most beautiful little book) ...	9	0
Bhagavad-Gita in Grandha Character with Tamil Meaning for each word and sloka ...	0	6
Primer No. 2, by Dewan Bahadur R. Ragoonath Row ...	4	4
Yogataravali in Telugu character ...	0	5
First book of Aryan Morality and Religion in Telugu Character with English translation by R. Sivasankara Pandiah, B. A. ...	0	5
Second book of Samskrita Lokokti Muktavali by Do. do. ...	0	5
Third book of Huna Lokokti Hiravali—English Proverb with Telugu meaning and English translation by Do. do. ...	0	6
	0	11

Series of Authoritative Text-Books of Advaita Philosophy in Telugu characters as under :—

Prasnottaratnamalika ...	0	10
Atmanatma Vivekah }		
Mahavakhya Darpanam }	0	6
Atma Bodh ...	0	5
Aparokshanubooti ...	0	3
Viveka Choodamani ...	0	5
Bhagavad-Gita with Bhashya ...	1	6

PUBLICATIONS IN VERNACULAR.

URDU.

Hints on Esoteric Theosophy, No. 1 ...	1	2
Self contradiction of the Bible ...	0	4
The Civilization that India Needs, a lecture delivered by Col. H. S. Olcott ...	0	4
Tatwabodh ...	0	4

HINDI.

Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S. ...	0	3
--	---	---

BENGALI.

Catechism of Hinduism, by Nobin K. Bannerjee ...	0	8
Tatwa-Sopana, Part I, by Syamacharan Bhatta, F. T. S. ...	0	5
Prasnottaramala, translated, by Bholanath Chatterjee... ..	0	3

TAMIL.

Primer, by Dewan Bahadur R. Ragoonath Row ...	0	1
Light on the Path ...	0	4
Kyvallia Navaneetam, by Esoor Sachitananda Pillai ...	2	4
Past, Present, and Future of India, by Col. H. S. Olcott, P. T. S. ...	0	2
Panchapada Maha Vakiam ...	0	3
Gnyanavasishattam ...	1	6
Kural by Tiruvalluvar ...	0	14
Kural by Ouvvayar ..	0	1
Vasudevamananam ...	0	6
Auschariadarpanam with Sanskrit Slokas ...	2	0
Dric, Dresia, Vivekam ...	1	2
Vedanta Parichedam ...	0	6
Pancheekarana Sangraham ...	0	5
Navaneetasaram ...	0	5
Vedantasaram ...	0	12
Aparokshatmanubhavadeepika ...	0	1
Vedanta Choodamony ...	2	3

ADVERTISEMENTS.

LIBRARIES.

As the Manager of the *Theosophist* is frequently asked what books he would recommend to those forming a new Library, he has drawn up the following Lists, which, he trusts, will be found suitable. The prices include postage in all cases. It will be seen that the value of the books offered in each set amounts to ten per cent. more than the price charged for it.

Library No. I. Price Rs. 25.

Occult World.
Psychometry.
Light on the Path.
Esoteric Buddhism.
Buddhist Catechism.
Five Years of Theosophy.
Bhagavad-Gita, (Eng.) by Charles Wilkins.

Paradoxes of the Highest Science.
Hints on Esoteric Theosophy, No. I.
Do. do. No. II.
How to Mesmerise, by Prof. Cadwell.
Theosophy, Religion, and Occult Science.
Magic: or Practical Instructions for Students of Occultism.

Library No. II. Price Rs. 50.

The Books of Library No. I and the following:—

Isis Unveiled.
Atma Bodh (English.)

The Idyll of the White Lotus.

Library No. III. Price Rs. 75.

The Books of Library No. II and the following:—

Palmistry.
Vedantasara.
Chirognomancy.
Zanoni (cheap edition.)
The Beginnings of Things.
Epitome of Aryan Morals.
Isavasyopanishad (English.)
A Strange Story (cheap edition.)
The Coming Race (cheap edition.)

The Purpose of Theosophy.
Fragments of Occult Truth, Nos. 2 to 8.
Man: some Fragments of Forgotten History.
The Perfect Way: or the Finding of Christ.
Thoughts on the Metaphysics of Theosophy.

Library No. IV. Price Rs. 100.

The Books of Library No. III and the following:—

Vedantism.
Mona Singh.
Chaldean Magic.
The Rosicrucians.
Health Catechism.
Matter and Motion.
Parmenides of Plato.
Theory of Evolution.
The Perfect Way in Diet.

The Night Side of Nature.
Water Cure for the Million.
People from the Other World.
The Temple of the Rosy Cross.
Conflict between Religion and Science.
Heredity and Responsibility in Parentage.
The Text Book of Mesmerism, by Dr. Williams.

WANTED.

"1,000 Umbrellas of Indian make, light and of English pattern, for the Deshi-Tijarat Company, Limited, Allahabad."

For particulars and terms, apply to the *Manager*, Allahabad."

ADVERTISEMENTS.

079893

MR. GEORGE REDWAY,
PUBLISHER, IMPORTER, AND BOOK-SELLER,

Will be happy to mail to any address in the world his New Catalogue, in which will be found a larger number of books of interest to the student of Occultism and Archæology, than has ever before been gathered together for sale.

The books have been divided into classes, such as :—

Ancient Worship.
 Antiquities.
 Symbolism.
 Mythology.
 Kabbala.
 Rosicrucians.
 Freemasonry.
 Flagellants.
 Mysteries.
 Oracles.
 Sibylls.
 Round Towers.
 Serpent Worship.
 Secret Societies.
 Assassins.
 Cabeiiri.
 Druids.
 Dreams and Visions.
 Divination.
 Neo-Platonism.
 Rabbinical.
 Gnostics.

Magic and Magicians.
 Behmen and the Mystics.
 Koran.
 Philology.
 Persian.
 Arabic.
 Stone Monuments.
 India and the Hindus.
 Parsees.
 Buddhism.
 Hieroglyphics and Secret Writing.
 Egypt.
 Philosophy and Metaphysics.
 Ethnology.
 Skeptics, Jesuits, Christians, and Quakers.
 Travels.
 Gems and Coins.
 Obelisks.
 Ancient Ceremonies.
 Phallic Worship.

Folk-Lore.
 Herbs and Drugs.
 Psychometry.
 Hermetic.
 Prophets.
 Tombs.
 Orientalia.
 China.
 Physiognomy.
 Palmistry and Handwriting.
 Phrenology.
 Psychoneurology.
 Theosophical.
 Astrology.
 Alchemy.
 Demonology and Witchcraft.
 Spiritualism.
 Mithraic Worship.
 Mesmerism.
 Etc., Etc.

This collection comprises not only such rare and expensive books as Godfrey Higgins's 'Anacalypsis'; Forlong's 'Rivers of Life'; the Works of Robert Fludd, Paracelsus, and Jacob Behmen; the writings of Vaughan, the Rosicrucian; tracts on Alchemy and Magic, &c., but all such indispensable books for students as Reichenbach's 'Researches,' Inman's 'Ancient Faiths,' King's 'Gnostics,' Hardy's 'Manual of Buddhism,' 'Isis Unveiled,' Barrett's 'Magus'; while the latest published works of Mr. Sinnett, Colonel Olcott, Dr. Hartmann, Mr. Hargrave Jennings, I. Anna Kingsford, Mr. Maitland, and other living authors, are always in stock from the day of publication.

It may be stated as a matter of fact that the advertiser's endeavour has been to offer the most extensive choice of books in the World to those interested in that class of literature of which he makes a *specialité*.

By means of catalogues carefully compiled and well printed, nearly the same advantages are given to customers in Australia, in Asia, in America, and in the extremes of Europe as to those residing in England.

All communications bearing the name and full address of the sender in plain writing will receive immediate and personal attention.

GEORGE REDWAY, 15, YORK STREET,
COVENT GARDEN, LONDON.

r
w
It
pe

Occult Wor.
Ps
Li
E
E
E
B

P
V
C
N

V
M
C
I

Completed
1999-2000

